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HISTORY OF THE MARYLAND - NEW YORK PROVINCE

IX

THE PROVINCE IN THE YEAR 1833

By Reverend Edward I. Devitt, S.J.

Very Reverend Father Roothaan, General of the Society of Jesus, by decree which was to go into effect the 2nd of February, 1833, elevated the mission of Federated America into the Province of Maryland. The first Provincial was Father William McSherry, personally well known to Father General, whom he had had as Rector in Turin. He was just in his thirty-fourth year and took his last Vows in 1833.

The Province at its elevation consisted of one full college, Georgetown, and the house of probation, the Novitiate at White Marsh, the "Collegium Inchoatum" at Frederick, house and mission at St. Thomas's, at Newtown, St. Inigoes, Bohemia, St. Joseph's on the eastern shore, Conewago, Goshenhoppen, Philadelphia, and Lancaster. Living outside the Province at the time were Father Francis Vespre, Procurator of the Province of Rome, with Samuel Barber and Samuel Mulledy as Scholastics in the same Province.

It may be well to take a look at our Province and at our old Mission at the start, to see how like it was in every respect to the early Society. There were men in it from all over the world. The superior of the Mission was Father Peter Kenny, who was also

the Visitor,—this latter for the second time. His Socius was the saintly Father Dubuisson. The Consultors of the Mission were Father Thomas Mulledy, Father Fidelis Grivel, Father Francis Dzierozynski and Father Socius. When Father McSherry began his Provincialate there were 90 members in the Province, 38 Priests, 20 Scholastics, and 32 Brothers.

Let us now look at the personnel of the Province. During his first visitation Father Kenny, a man of vision if there ever was one, determined to take a number of young Jesuits and send them to Rome for their formation. These, it was hoped, would be able to carry on the traditions, and strengthen the influence of the Society if they received their scholastic training in the heart of the Society, in the Province of Italy. Their names were: Aloysius Young, George Fenwick, Thomas Mulledy, William McSherry, John Smith, James Ryder, Constantine Pise. John Smith died a very holy death in Rome September 14, 1823.

It may be well to get a glimpse at these young men as they lived outside their own Province, training themselves with God's Grace for their own work in America. Aloysius Young was in the first year of Philosophy at Ferrara 1817 to 1818; in 1819 to 1820 he was reading Theology at Rome; in 1824 in Chieri making his third year of probation. In 1824, Mr. George Fenwick was in charge of the Greek Academy at Rome, while James Ryder and Thomas Mulledy were in the fourth year of Theology long course, and were not yet ordained. Indeed, out of the 14 of that year in fourth year of Theology, none are down in the Catalog as Priests. Father William McSherry was mentioned among the Auditores Theologiae Moralis, which seems to have been the title of the short course. Unfortunately our set of the Roman Catalogues is not complete, so we can not follow these scholastics through all their years in Italy. In 1826, Mr. James

Ryder is marked as repeating his Theology, as in charge of the Theological Academy, and as supplying in the Faculty of Theology.

Father James Ryder was born in Dublin October 8, 1800. Coming to this country as a boy he was received into the Society July 29, 1815. From his entrance up to his death his one absorbing love was the Society, and God gave him the singular favor of adding much to its fame by his life-work. He used the talents given him to their utmost. His teachableness and industry marked him out from the start. He was sent to Rome for his higher studies to drink in the spirit of the Society at its source. At the close of his studies he made the grand act in Theology, and was appointed Professor of Dogma and Sacred Scripture at Spoleto where he taught for three years. Returning to America he filled the chairs of Philosophy and Theology in Georgetown College. At various times, Philadelphia, Frederick, Washington, Alexandria were his fields of apostolic labor. Wherever he went it was the Jesuit and the Society that won souls to God rather than Father James Ryder. This was his one ambition: to strengthen the Society's work and influence in the Eastern States. He was twice the head of Georgetown College, once of Holy Cross and once of the Province. On two occasions at least, he went to Rome on business of the Province.

Father James Ryder was a man of extraordinary eloquence, and the whole eastern part of the States was his battle ground for Christ. He was ever on the road visiting the various cities, instructing, encouraging souls, defending the Church, turning hearts heavenwards in great number. He has had no equal as an orator in the Province if indeed in the Church of America.

Father Ryder was a man of priestly courtesy, meekness, gentlemanliness, so that he drew even heretics to himself. His two great devotions were to Our Lord in the Blessed Sacrament and Our Blessed Lady. These two subjects supplied him with unending themes for tender, strong talks to the people. He died after a short but violent illness of a few days, January 12, 1860, and was mourned all over the country. Men spoke of his preaching fifty years after the event as being unparalleled. The highest officials of the country and the lowliest people venerated him. He was a Jesuit in everything,—and this is his best epitaph.

Father Anthony Kohlmann, a member of our Province, was afternoon Professor of Theology at Rome with Father Perrone as the morning Professor. Father Aloysius Young was Professor of Dogmatic and Moral Theology in the Tiburtine College. Father Thomas Mulledy was minister of the law college in the Institute of Turin, while Father McSherry was minister of the medical and literary colleges. This Institute of Turin was almost unique: it had eventually three distinct colleges, which nowadays, would be called University Faculties. Here Father Roothaan was Rector, and George Fenwick was making special studies in mathematics and physics.

In 1827, Father Thomas Mulledy is making his Tertianship at Chieri. Father Aloysius Young is teaching Moral Theology at Orvieto, and Father George Fenwick physics and mathematics at Reggio. Father McSherry is still in Turin, minister of the medical and literary colleges under the same Rector, Father Roothaan. In 1828, Father Mulledy was teaching logic, metaphysics, and ethics in the college of Chambery; Father Fenwick in Reggio; Father McSherry, as before, in Turin; Father Aloysius Young and Father Ryder at the same work as in the preceding year in Orvieto and Spoleto. In 1829 Father Ryder and Fenwick are still at the same work.

Now, when the Mission was made a Province these are the men whom God seems to have chosen to guide it in the ways of the Society. In 1833, Father William McSherry was Provincial. Let it be noted here that Father McSherry had been recalled to the Province a very short while previously, and was minister, procurator and Consultor of the house at Georgetown for a while after. When word came that in all likelihood a Province was to be created, Father McSherry's name disappears from the Catalogue. Father Kenney on a number of occasions at this time in letters, mentions Father McSherry; and shortly before the actual creation of the Province he speaks of his return, of his being appointed Provincial, and of his having made his profession of four Vows in the hands of his old friend and Rector, Father Roothaan, who evidently had him near himself in training for the great work of the Society in America.

We now see at the head of the Province three men who had been trained in Italy. Father McSherry had as Socius Father Aloysius Young. Father Thomas Mulledy was Rector of Georgetown—himself an old Georgetown boy. Under him as Minister was Father James Ryder, in all probability the most eminent Jesuit of the whole Maryland Province.

Now comes the name of a man to whom the Province is indebted more than anyone can say, a member of the old Russian Province, Professor of Theology and prefect of studies in the scholasticate in Russia. He was given to our Province and he was, in very truth, the great gift of the General to America in the early days. Father Francis Dzierozynski was born at Orcza, White Russia, January 3, 1749, and entered the Society August 13, 1794. His course up to the time of his coming to America might well be expressed thus: He had been delivered through grace unto the work which he accomplished. His Novitiate,

Philosophy, Regency, prepared him for a profound course of Theology which he after professed in Polotz and Bologna. His life in St. Petersburg, where he taught grammar and French in our college, his living under such men as Father Gruber and others, his seeing the turmoil and fevered condition of Russia, all made him appreciate the freedom of the United States. God's guiding hand was in it all. In 1820 we find him teaching Theology to the exiled Theologians of White Russia at Bologna. On June 6th, 1821, he and Father Sacchi set out from Livorno for America and had one of the wildest voyages of the time. Finally they landed in Philadelphia, November 7, of the same year, and went to Georgetown, which they reached, November 12, 1821.

Father Dzierozynski had much to do with the organization of the Mission. He came thoroughly trained in a Province which God had chosen to be the seedplot of the spirit of the Society. Its children knew all the blessings of peace and then—swift sudden persecution. A boy in his teens, a young man in his prime, a man in the flower of his strength, he had had the influence of St. Ignatius moulding him all his life. It would be hard indeed to find one better fitted for his future work. Ten men before him from White Russia had heard the call of America; but few if any of them were as well equipped as he. Many of them had received little of the Society's training, but Father Dzierozynski knew nothing else. He was a *whole* Jesuit, boy, youth, and man. It was no wonder then, that he could leave so strong an impression upon the Province. He had taught our Scholastics Theology for seven years; he was Socius to the Superior of the Mission for two; and Superior for eight; Provincial of the Province for three; Master of Novices for ten; and Spiritual Father for nine, so that his life in America was spent moulding men. Probably no one

has had more to do with the early activity of the Province. From the beginning his sympathies were with the country. One of his first letters from Georgetown speaks of the great happiness he felt in his new life in the new world. Here was a man easily one of the great men of his own Province landing on the shores of the United States without a language to speak in to the people and yet a field was opened up to him, which even in his mother-land he probably never would have filled. Everything almost that had to do with the formation of Ours was in his hands at different times during the rest of his life. He could attend to great and small things, and his interest would never flag. At once he took in the situation of the country. God blessed his work. His companions spoke of him as a holy man, full of energy, meekness and justice. He spent himself for the family; and unbroken tradition, dating back to his death, has it that Our Holy Father spoke to him words of comfort one day when he was praying before a picture of the Saint, which it is said was held in veneration in the Society in White Russia. The Jesuits of the East owe much to Father Dzierozynski and his name should never die out amongst us.

He was a gifted man and was esteemed by such scholars as Mezzofanti for his linguistic lore, and by Henry Clay for his logical acumen. But the wish that made him burn up all he was for the Sacred Heart was the spread of Catholicity in the country! His love for the Society was so great that to his last days he would ask the novices to pray for *his* perseverance. In an old diary under date of September 22, 1850, someone in our house at Frederick wrote, "Today three quarters of an hour before one o'clock (A. M.) died Father Francis Dzierozynski of the Society of Jesus. He was a lover of the brethren and a father in Israel, loved by all, without an enemy, and if such a

one were found and were to say aught against him, he would hurt his own fair name rather than the memory of Father."

Procurator of the Province at the time was Father Vespre whose name we have seen before. Father George Fenwick in the meanwhile had made a great reputation for himself and for the Society by his wondeful influence over his pupils. All the youth of the college gathered around him in a very special way. To him the Society in this country owes its early and abiding reverence and adhesion to the Ratio Studiorum, the traditional methods of teaching, and a whole school of classical scholars who had been trained in the Province by his pupils.

Father James Curley, the professor of physics and higher mathematics was already making a reputation for the Society in Astronomy. He was certainly one of the most eminent of his day in this matter and, in addition, was himself like the archives of knowledge of the Society in America until the very last years of a life that went well towards the end of the third quarter of the 19th century. The man's simplicity and constancy of work may be known from this:— "Like a child in all things, he loved his Brethren above all things, and woe betide the man that came to him and told him of his want of charity towards his companions." Father Devitt used to say, "You couldn't mention such a thing in those days to those men without being brought to the knowledge of what the Society's love for her children, and her children's love for one another must always be, if the Society is to do her work."

There was at Georgetown at that time also a Novice Priest, Father Joseph Anton Lopez. He had travelled in the suite of the last Empress of Mexico, was a man of high reputation in Mexico before God called him, and we find him now at Georgetown as a Novice work-

ing there quietly and preparing himself for the Society's ministrations.

Among the teachers in the lower schools was a man who never became a Provincial himself, but on whom certainly about a half a dozen Provincials leaned very heavily, for he was the sort of a Jesuit that could be relied upon for almost anything.

James A. Ward was born in Philadelphia, September 1, 1813. He was entered as a student in Washington Seminary at a very early age; and there remained until it was closed, and thence he proceeded to Georgetown College. On August 6, 1832, he was received into the Society at White Marsh by Very Reverend Father Peter Kenney, the then Visitor and superior of the Society in America. The Master of Novices was Father Fidelis Grivel, a man of ability and experience. Owning to a dearth of teachers, James Ward was sent to Georgetown after thirteen months of Novitiate, to teach boys, some of whom had been his playmates. Finding it difficult to call him, "Mister Ward," they used to address him as, "M-m-m Ward." He remained in Georgetown College during the whole of his scholastic life until Ordination, which took place, July 4, 1843. Early days there were hard, but our young religious had gone through a Novitiate that was unique in its formation; and he generally held the boys to their work by his gentleness, humility, firmness, and constantly increasing learning. On one occasion a so-called rebellion occurred, but Father Ward remained inflexible;—when asked for conditions on which pardon would be granted, he answered, "*unconditional surrender.*" He would have been a delight to Saint Ignatius, great-minded as he was, never wasting time, always accumulating knowledge for God's work, a classical scholar of high type, a religious of fidelity to the rules, a loyal loving son of the Society. Thinking nothing of his own talents, he was a leaning tower of

strength, support, learning, comfort and advice to several Provincials, very many Fathers, Scholastics and Brothers. All his life long he seemed to be the man in the gap, an emergency man, a trouble dispeller. He was repeatedly in office as Rector, Master of Novices, Socius, Prefect of Studies, Consultor of the Province; yet he was ever busy with the pen, translating many of those priceless small books on all the various virtues and requirements of Christian and religious life which are now rarely read but formed a staple spiritual food for our forbears. With the exception of Georgetown College, he had part in the making of nearly all our colleges and indeed of the Province. The last of the old White Marsh Novices trained by Father Grivel, he was the last Father living of the Jesuits who were in the refectory in Georgetown when the old mission was raised to the dignity of a Province; a student of the old Seminary in Washington he remained to see Gonzaga its successor; he was actively engaged in the beginnings and growth of Loyola College, Baltimore, and of St. Joseph's College, Philadelphia; he was Prefect of Studies and taught the Juniors for a long series of years at Frederick. Off and on during the time from 1834 to 1895, he was repeatedly engaged in developing the work at Georgetown College. Father Ward was a Jesuit all through; every quality of his mind and heart had the mark, "S. J." on it; the Society was his mother and it had all his love and soul's enthusiasm. A fellow Jesuit was his brother, one of his own household and therefore to be loved and reverenced; his time was not his own but his mother's; and he redeemed its every moment by constant labor for God. A man of great acquirements, he was most particular to do all things well. He had a mean opinion of himself and his abilities, but he was the only one that had. He loved to be unnoticed, yet was the life of the community. He was

full of pleasant anecdotes, of choice and edifying tit-bits of Jesuit life. He loved our boys; and though he would not go to the athletic games, yet he could be seen on the corridors saying his beads for them and was desirous of their success. He was all, body and soul, a Jesuit. He won men by his sincerity, manliness, tenderness. He was a model in boyhood, youth, manhood, age. The love of his heart for the cause of Christ made his features light up with joy, when he heard of some new work of the Society or met one of his brethren visiting the house or returning from a mission. So he became to very many Jesuits a companion, a real Socius, as he had been to Provincials for years. He was not so much a leader as a socius (everybody's buddy). It was the man teaching by his life rather than by word that men imitated. He left leadership to others, his apostolate was companionship, encouragement. The secret of his Apostolate he learned from a long life of study, of love, of imitation of the great Eucharistic Socius, Christ.

Father Ward expired piously in the Lord, April 29, 1895, at Georgetown College.

There, too, was Augustine Bally, the successor of the famous Father Krukowski (Corvin) as Superior of Goshenhoppen for well nigh 40 years. So famous was Father Bally that the town itself of Goshenhoppen eventually became known as Bally, the name it bears today.

Right after him comes Father Barbelin, a name to conjure with in Philadelphia, where as a superior and as a subject of old St. Joseph's he worked, lived and labored for nearly fifty years. "The basement of old St. Joseph's," Bishop Kenrick said, "has done the work of many churches." And in those days, old St. Joseph's was Father Barbelin.

Father Felix Joseph Barbelin was born at Luneville in Alsace, May 30, 1808. The family was a remark-

able one, three of the daughters becoming Sisters of Charity and two of the three boys, Jesuits. Felix appears to have received his vocation to the religious life while studying in the Seminary. He was noted among his companions as being one of the best in his studies, and in his observance of the Seminary rules, but especially as being extremely devout to Our Blessed Lady. His love for her grew with him all his days and to her, no doubt, he owed his overcoming his father's and his uncle's objection to his becoming a Jesuit. He entered the Order, January 7, 1831. Like others in those days, Joseph Barbelin had to help out in the College where he himslf was a Novice. As a young Priest at Holy Trinity Church, Georgetown, he edified everybody by his humility, patience, and apostolic zeal.

In 1833, the old Church of St. Joseph's, Philadelphia, was restored to the Society. Father Barbelin, who proved himself another Joseph to that great city, was appointed assistant to Father Ryder in 1837. Here he labored practically till his death. St. Joseph's became with him there, the shrine of the City of Brotherly Love and the model parish. The church had, however, to be renovated. So Father Barbelin and his companions begged until it was possible to accomplish their design. He popularized parish Sodalities of Our Blessed Lady; started the Holy Angel's Sodality for young people; St. Aloysius' for boys and girls; the Infant Jesus' for the little ones. There was hardly a member of the parish that did not belong to some Sodality.

He turned old St. Joseph's into a great spiritual power-house. The Ritual was carried out with all possible splendor and devotion; ecclesiastical Feasts were celebrated with loving care and prepared for by Novenas; the church was usually crowded; people came thither to pray in private, as it was up an alley and

unnoticeable. In a short while so marvelous was the influence of this man's work that it is hardly an exaggeration to say that the whole face of Philadelphia was changed; sodalities were established in the various parishes and other devotions introduced for which the people would otherwise have had to flock to St. Joseph's. But it was the children he cared for with special priestly zeal. His very name was a magnet to them. Time upon time little ones strayed and lost could give only one name by which they could be traced: parents' names, homes were forgotten or not known, but Father Barbelin and St. Joseph's were on their lips. So the old man would go to the station house, and at once there was glee and laughter as the little ones saw Father Barbelin and told him all about it; and then they were returned to their startled homes. This peculiar trait of Father Barbelin was so well and widely known that he was called the father of Philadelphia's little ones. He has the credit for having introduced May devotions into Philadelphia; and on June 8, 1869, at the overlapping close of these devotions for that year, Our Lady called her faithful son to herself, to enjoy the reward of his service. His name is in benediction; it was once a household word; it has become an heirloom in the families of those who walked with God from childhood on, led by the helping hand and encouraged by the loving heart of Philadelphia's Apostle, Father Felix Joseph Barbelin.

Now comes the name of Charles Lancaster, a scholastic, at that time teaching Calligraphy and studying logic and metaphysics. He was born at Rock Hall, Charles County, Maryland, 1811. Brought up in the sterling Catholicity of an old Maryland family, he felt that he was called to religion while he was studying medicine. From June 13th, 1830, until he died, April 2, 1883, Charles Lancaster gave an example of heartfelt constant service to God in the Society. When

a young Scholastic teaching, he was struck in the head by an old stone slate and for the rest of his life he was tortured with headaches. Superiors did everything to have him cured, but nothng succeeded. In the course of time he was deemed fit for Ordination but he himself felt totally incapable of fulfilling the duties of the Priesthood. He implored superiors to let him remain as he was a scholastic, or to pass over to the grade of the Lay-brothers. Three times he was urged to accept Sacred Orders, and he prepared himself, but his sickness growing worse each time, he was finally permitted to live as a perpetual scholastic. For five and thirty years he performed the arduous duties of procurator of the province and so high was the regard in which he was held for his integrity that every one was ever willing to do anything for him,— Fathers, Scholastics, Brothers, business men. In appearance he was rugged, though always suffering, ever gentle, humble, laborious. He was noted for reverence for priests, his devotion to duty in most difficult circumstances, his loyalty to his spiritual exercises, his suffering in the extreme. For five years before he died he had everything perfectly ready for his successor, and the very morning he died he had prepared the minutes for the meeting of the Corporation to be held later that day, besides having attended to other details of his office. God called him suddenly in the midst of his work. He was a faithful, prudent servant who had kept up the practices which he had learnt in the Novitiate with exemplary regularity. He was a gift to the Province, a man of heroic fortitude in suffering and labor. When he was buried his old friend and, for many years, former Provincial, Father Joseph Keller, at the time Rector of Woodstock, completely broke down at the end of the services, crying almost like a child.

We find in the status of Georgetown of that year, 1834, a Father Thomas Lilly. He was born at Conewago and finished his literary studies at Georgetown. After returning home nothing gave him contentment or satisfaction. He had learned to love the Society as a boy, and this love won him from the world for God. Having entered and made his studies in due time, doubling up, however, prefect's work with the study of Philosophy and Theology, he was appointed procurator of the house and prefect of discipline. He also had at times to substitute in the lower classes as a teacher. In a short while he was made procurator of the Province and in this position he won the hearts of all. He acted as Superior too for some time and was the first we know of to enroll negro slaves in the Sodalities at Frederick. For these slaves he labored with great zeal; and later on, at Philadelphia, he gathered the colored people who had been freed into the Sodality and begged money from door to door to build a school for them. He gave his very best energy to their care; no wonder that he was loved and venerated by the colored people and by the whites, too, who were thus edified by his apostolic labor. He was intensely devoted to the sick and dropped everything when a sick call came. Indeed it was after attending a poor person in agony that he was stricken with apoplexy, on his return to the house, while at table.

These few personal notes will give us an idea of the class of men—Priests, and Scholastics, who were laboring in the first days of the Province, if I may use the expression, when it was poor.

With Father Kenney as Socius Coadjutor, was Brother Edmund McFadden, an Irishman. Coming to this country as a young man, he practiced the trade of tailoring till he was called by God into the Society in 1815. From that time on till his old age, he spent nearly all the working hours left over from his posi-

tion as Socius to the Provincial making and mending clothes in Georgetown College. Broken in health, he was sent to Frederick where he gave himself unreservedly to prayer. Thenceforward God alone absorbed all his thoughts and wishes. He was afflicted with a very severe illness, but through all its atrocious pains it never mastered him. Devotion was the keynote of Brother McFadden's life. The supernatural had become the very atmosphere he breathed. His devotion to Our Blessed Lady and his patron Saints was very marked. He never lost a moment from his spiritual exercises. If he woke at night he would rise to pray. In age as well as in youth the superior's or infirmarian's wish was in Brother McFadden's eyes the will of God.

At that time a second infirmarian at Georgetown was Brother Thomas Mead, also an Irishman. Coming to America he entered the Society in 1817, on March 17. As infirmarian at Georgetown College he had golden opportunities for winning boys to God by word and example. He tended the sick with the best of care and was loved by them for his charity. His union with God was constant. He spoke of Our Blessed Lady with such simple fervor that everyone felt that it was a son wishing to speak his Mother's praise. He lived for more than thirty years in the Society, a model of fervor and exactness. So high was the esteem in which he was held by Ours and externs that it drew people to visit him in his room when a cancer was eating his left hand away, and when it was very difficult for anyone to remain near him. Brother died at Georgetown in 1848, and he is said to have seen our Blessed Lady.

Another Coadjutor Brother was William Smith, born in New York, July 3, 1801. When eight years old he lost his parents, his grandmother taking charge of him; and in a short while he was working in our

house in New York running errands and doing other chores which a child of that age could perform. The boy was from the first cheerful and industrious,—and so strong was the bond between him and the Fathers, that when they left New York he went with them to Georgetown. He had some slight knowledge of letters. At Georgetown he learned tailoring and carpentry. Living with Ours from his boyhood on, his heart was drawn to the Society and he was admitted, November 25, 1828. After working at carpentry for some time he was put in charge of the clothes room and for 19 years or more he performed this work with wonderful constancy. The Wardrobe in a boarding college in those days could become an ascetory of much virtue. There were boys of all kinds; vain boys, and careless boys, as well as unworldly and worldly boys; boys wanting a change of clothing at a moment's notice, and boys not wanting a change at all. Brother Smith was delightful in his management of them. He had perfect self-control and held a check on his heart always. He must indeed have had wise men over him from his childhood on. Not only was he not spoiled, but he became a first class religious. The boys in Georgetown College fairly loved him. The wardrobe keeper in those days must have been the guardian too of fashions. Brother Smith used to see to it that the boys were neatly, not foppishly dressed. Yet he somehow satisfied the modish lads, while he kept the careless ones up to the mark of gentlemanliness. The eight year old orphan had grown into a model lay-brother with a mother's care for the college and its possessions. He was manageable and laborious when it would have been easy for him to be self-indulgent. Towards the end of his life Brother Smith suffered veritable tortures from a head or brain affection. His nights and days were spent in sleeplessness and agony, but

he never relaxed in performing the allotted tasks. Suffering, he got new strength; he was always edifying and had become very simple. Finally he died, leaving a blameless record of his life in the hearts of the boys and his brother Jesuits.

The old mission of St. Thomas was the provisional dwelling place of the Provincial at that time, its Superior being Father Francis Neale. It may be well for us to delay a little here, while recalling in brief outline a few facts about this old Maryland family of the Neales. It was distinguished for its loyalty to the Faith during a long series of years in America. Originally of English ancestry, the Neales came to this country and settled in Secaia, Charles County, Maryland. They owned large tracts of land along Port Tobacco. The parents were William and Anna Neale. There were seven brothers. William, the eldest, was sent to St. Omers in Belgium as a boy; having completed his studies, he entered the Society in 1760, and in due time was ordained. Later he labored on the English Mission where he died in 1779, after years of Apostolic labors. Joseph, the second son, was also sent to St. Omers. Durng his rhetoric year he was stricken with a fatal illness and begged superiors to admit him into the order. They complied with his request and even permitted him to pronounce the Vows of Devotion on his death bed. Oswald, a third son, while studying grammar at St. Omers, also fell ill and begged to be received. He was not allowed to take his Vows on account of his youth. He died and according to an old manuscript on the Neale family, seems to have been a Jesuit when God called him as a comparatively young boy. Raphael was the fourth son and the only one who did not become a Jesuit. Having finished his studies he returned to Maryland where he married. The fifth son was Leonard, who studied partly at St. Omers and partly at Bruges. He was

admitted in 1767 at Ghent. He had a public act in Philosophy and proceeding to Theology, he was sent on the English Mission after Ordination in 1774. Thence, shortly after, he was tolled off for Demarara where he remained exercising his ministry for some years. He came to America in 1783, and entered into his family heritage. He worked in various functions in his native land as a Priest of burning zeal, until he was unanimously elected to succeed Archbishop Carroll. After God, it is due to Leonard Neale that the Society retained its old possessions. He built a fairly commodious Monastery for the Visitation Nuns at Georgetown, and there he was buried in 1817, June 18th.

The sixth brother, Charles, was born in 1751, and baptized by the famous Father George Hunter. When about ten years old he was sent to study with Ours at Bruges. On the completion of rhetoric he was admitted into the Society in September 1773, the year of the suppression; he went to Liege and there made his Philosophy with the members of the former Society. Like his brother, he too made a public act of Philosophy which lasted for three days and won great applause. On account of family difficulties, Charles returned to his native land for some time, but after ten months went back to Liege, studied Theology, taught various classes in the college for six years and was ordained. As he was run down in health, the college authorities prevailed on him to go to Antwerp to recuperate. So high was the esteem the Cardinal Archbishop conceived of the young American priest that he appointed him spiritual director of the Carmelite Nuns of that city. But the needs of his native land being urgently set before him he came back, bringing with him four Carmelite nuns, hoping in this way to found a Monastery for Religious Women. They settled at Mt. Carmel near Port Tobacco, being thus

the first in this section of the country of the wonderful band of religious women who have done such great work for God in America. Father Charles repeatedly asked the Archbishop to have the Society restored in this land. Finally at the restoration of the Society in Maryland he made his profession of Solemn Vows and was duly installed as Superior of the Mission on the death of Father Robert Molyneux, and continued in this office. Again when his immediate successor went to Europe, Father Charles was placed in this old position and Very Reverend Father General held him in such regard that he appointed him for the third time to guide the destiny of the Mission notwithstanding a grievous malady he was suffering from. For years he gave himself, body and soul, to his duties, being especially insistent on defending the Society's proprietary rights, in exacting perfect observance of the rules, and spreading the power of the Church through the land.

The seventh and last son of this remarkable family was Francis Ignatius Neale, who on the feast of St. Francis Borgia, 1806, became the first Master of Novices of the new Society in America, though he himself was only a Novice. Father Brzozowski wrote to Father Robert Molyneux, the superior of the American Mission, on the 2nd of February 1826:

> "Sumus veluti in exordiis Societatis; fervore tum compensabatur quidquid diuturnitati experimentorum deesse poterat. Faciamus nunc idem; supplebit Dominus reliqua per gratiam suam ubi bonam nostram voluntatem et conatus viderit."

We can easily understand the impression Father Francis Neale must have made on the old members of the Society when he was chosen to guide the new growth in the spirit of that Society. For years he did gigantic work as a guide of our young men, as a great

apostolic preacher, and as a missionary rector and a man of unbounded zeal. Born in 1756, he died December 20, 1837, and he left behind him the name of one to whom the Society in America must ever look up as performing well offices so disparate, so seemingly irreconcilable. His parochial books are a model for all Parish Priests, even in our own day. He was a worthy son of old Maryland. Surely this family is unique in the story of our American Church. The Society, at least in this country, has no second example of six brothers all taking up the standard of Christ in its ranks and persevering unto the end whether that end came in boyhood, youth, middle age, or old age,—away from home, in the land of their studies, of their ministry or of their birth. The Neales were a generous stock and God's blessings were showered thick upon them.

At the Novitiate at White Marsh a man well known in those days in Europe was the Master of Novices, Father Fidelis Grivel. There were 14 scholastic novices, 7 coadjutor novices, and 2 veteran coadjutors. Among the novices are names that became famous afterwards in the history of the Province. The great preacher, William F. Clarke. It was he who introduced the five-minute sermon which has done so much for the spread of the faith in this country. This he did when he became Pastor of St. Joseph's Church, Baltimore. Father Clarke was such a powerful preacher and exerted such influence on his hearers that on a certain occasion when he was preaching for Charity, jewels were taken off their persons by the ladies of the congregation to be used for the good work Father was furthering.

There, too, was Charles Stonestreet, later on Provincial, who lived to a ripe old age. Himself a fine preacher, a genial Maryland gentleman, he was always full of the sunniness of life, and spread it around among his companions.

Other names too are found of those who in days to come worked hard for Christ in the Vineyard. At St. Thomas's, Father Philip Sacchi deserves grateful mention from us. Born in Moscow, 1781, he entered the Society in Poland in 1807 and distinguished himself in his studies and Regency. When the upheaval came and the Society was expelled, he eventually went to Italy to finish his Theology. Towards the close of the year 1821, he set out for the United States and settled in St. Thomas's residence, where in the surrounding country he devoted his life to apostolic administrations. The slaves were a special object of his labor, A fall from a horse during one of his missionary travels caused a wound in his leg which never healed and finally brought about his death. Recalled from the counties to Georgetown he did not spare himself though broken in health. In Conewago and Frederick he did much to keep up the fervor of the congregation, especially among the Germans. In 1845 he went to Holy Cross College, Worcester, where his priestly zeal found a boundless field in and out of the college for teaching, preaching, giving the Sacraments to the well and the dying, and conducting retreats. On St. Joseph's day in 1850, he said Mass for the last time. Like St. Paul, the subject of his discourse was most frequently patience, as it was the fruitful source of much merit in his life. The Bishop of Boston, a close friend of many years standing, gave him the last Sacraments. He had lived 43 years in the Society, Poland and America marking the extremes of his field of labor for God. His father was a Frenchman, his mother an Italian, he himself a Cosmopolitan,—a Jesuit. Father Sacchi was looked upon as one of the best Latin scholars of his day and had extraordinary facility especially in Latin verse.

Other names that occur here in the catalogue bring back years of devoted work done unstintingly for

Almight God. Aloysius Mudd, Matthew Sanders, Ignatius Combs, Joseph Carbery, John Baptist Carey, Dubuisson, Edward McCarty,—are names of those we find working in the counties, at White Marsh, Newtown, St. Inigo's, St. Joseph's on the eastern shore, Philadelphia. In the mission of Conewago we find Lekeu as excurrens to York, Gettysburg, Littlestown, Carlyle, Chambersburg; Father Helias to the Mountain, Father Dougherty changing for the same places with Lekeu; and there too at Conewago, Father Paul Kohlmann. The redoubtable Fathers Krukowski and Steinbacher are in Goshenhoppen covering the ground in and around Goshenhoppen for miles and miles, including Reading, Lebanan and Pottsville, and along the line of the present home and cradle of the Society, —Wernersville. Georgetown, White Marsh, Frederick, West Park, St. Andrews, Yonkers, Shadowbrook, Wernersville—these are the cradle lands of the Society of Jesus of the Maryland-New York Province.

And now comes the Collegium Incholatum at Frederick, St. John's College, as it was called, founded by Father McElroy, and carried on for many years until circumstances forced the Province to close it as a college, not however, before it had given first-class men to the country, members to the Society, a governor to Maryland, a number of fine Catholic gentlemen, lawyers and doctors, whose memory of old St. John's was fresh in their souls till God called them to their reward. On this staff we find the aforesaid Superior and founder, Father Kroes, who was Operarius, and Father Vergil Horace Barber. Father Thaddeus Brzozowski, General of the Society, had a maxim he often quoted in great difficulties, when describing the special needs of a superior; not banking by any means altogether on his knowledge, but putting a great deal of value on his prudence and patience, the recipe seemed to be a fairly good one; "thirty ounces of knowledge, fifty

of prudence, and a hundred of patience"—a recipe marvelously exemplified in that great man, John McElroy. He was born at Brookborough, Fermanagh, Ireland, in 1782. In early manhood God's providence led him to this country where he engaged in mercantile pursuits in Georgetown. Association with men who afterwards became famous, success in business, prospect of worldly plenty had no lure for him. He had the makings of a great man of the world in him, as many of those early friends became in later life. But he was of Columbkille oak-like strain, and when the call came bidding him leave all, he hearkened promptly and entered the Society of Jesus, October 10, 1806—a memorable day in our annals when the Novitiate was established at Georgetown; Brothers John McElroy and Patrick McLaughlin being the first of that noble band of men in the United States of whom a connoisseur in such matters, Father Joseph Keller, said, "do not let that stock of Maryland Brothers die out." For some years Brother McElroy was Procurator and buyer for the college, a pattern of humility and love for work. One day the acting superior of the mission, Father Grassi, quite accidentally heard Brother McElroy explaining the Catechism to some boys. He was amazed at the judgment, aptness of illustration and the utterly unexpected eloquence of the good Brother. He straightway took steps to have his grade changed. That God's blessing was on this action of Father Grassi the after effects showed. Brother McElroy studied for the Priesthood, as he did everything else, unselfishly, calmly, devotedly. His priestly work began at Georgetown where he was still procurator of the college. Thence he was sent to Frederick, to assist the old Russian Jesuit hero, Father Malève, who was fast wearing out. For more that a quarter of a century the great, strong bodied Father McElroy evangelized nearly the whole of western Maryland and a great part of Virginia. He was

alone at Frederick for years; a man of unbreakable endurance and spiritual foresight, he set his hand to God's work. He started the first free school of the city; called the Sisters of Charity to do their work in the parish, building the convent for them. After years of unstinted labor they yielded to the Sisters of the Visitation. The college of St. John's was planned and built by him, in time came to be a parochial school. College and convent in their day did very distinguished service for God in church and state. He was instrumental in bringing the Novitiate to Frederick and completing its structure. He erected St. John's Church there, the first Church it is said, to be consecrated to God in the United States. He was helped in this undertaking by poor workingmen who contributed largely to the perfection of this beautiful temple. His power over men was marvelous. Alone he quelled a riot among the laborers which would have surely led to bloodshed. While engaged in these undertakings he began another apostolic work, namely, the giving of Retreats all over the country to boys and girls in academies and colleges, to sisters and nuns, and Priests everywhere. He was among the first, though maybe not the first, to introduce missions to the people of Parishes—for a long while his only help would be the Parish Clergy, until Superiors were able to give him assistance from among Ours. In the war with Mexico, President Polk called for Catholic chaplains for our soldiers, to show the people of the neighboring country that the United States was not prosecuting a religious war. Fathers McElroy and Rey were appointed and their work was highly appreciated by our government. After the war, he was sent to Philadelphia where he enlarged old St. Joseph's. Then began his work in Boston. A pioneer, what will he do?—What he did at Frederick,—educate the young, build a college, secure a residence, inaugurate a collegiate

Church, fight the battle of the Catholic Faith prudently but utterly fearlessly, when assault on it called for such fighting, getting the best legal aid for the defense of his Brother Priests who had been falsely accused, and by God's great Grace, winning all the time. St. Mary's in part, the Immaculate Conception Church and Boston College wholly are his work, and to a large degree the fighting spirit of Boston Catholics that routed every attack on the Faith.

Bishops had him constantly for retreats. They flocked to honor his undertakings by their presence, and counted not the labor or cost in those days of hard travel. They did all they could on several occasions to have him appointed a Bishop, but he would have no dignity. There is hardly a city in our eastern and near western section of the country which he did not visit, for sermons, missions or retreats. He was in the councils of nearly all the great Ecclesiastics of the time, was a part of the Catholic Church in America, as probably no Priest before or after him has been. Body and soul, voice and hand he was always at the beck of Superiors wherever he stood. When very old he lived in total blindness, but ever cheerful, ever interested in the affairs of the Church and the Society, a perpetual living exhortation to the Novices at Frederick where he spent his last days. He would be a trouble to no one. He went around the house alone; his eyesight gone, he seemed to us a living wonder, like some mighty oak, with only the saplings springing up around him. What a memory for the novices making their Thanksgiving after the Community Mass to see a Secundi Anni Novice climbing slowly the step from the Sacristy into the Sanctuary just touching the hand of the blind old nonagenarian vested for Mass, tall, massive, with hardly a stoop; the novice leading him to the foot of the Altar. As they stepped into the Sanctuary, at the right in the old Sacristy

of the Novitiate hung the picture of our Holy Father St. Ignatius, who was reported to have spoken once to Father Dzierozynski encouraging him, promising brighter times for the Society in America. Think of that old man standing at the Altar of the Novitiate which he himself had made a home for our young Levites; who can tell the communings he himself had made with Our Lord during those Masses! The Novices used to look like beings transfixed, transported back to the beginnings of the new Society in this country. For Father McElroy was the first brother received in the first Novitiate. His Superior who had him ordained, Father John Grassi, later on in Rome was one of the principal witnesses before the Sacred Congregation of Rites in the Cause of Venerable Father Pignatelli, the link between the old and the restored Society, whose glory we have lived to see in the solemnization of his beatification by Pius XI in Rome this Jubilee year of Christ the Redeemer, as also that of the old Maryland Mission leaving England in 1633 for the new world, and the one hundredth anniversary of our Province. How those Masses lived in the memory of those Novices! But God took the privilege of the Mass too from Father McElroy, an accident forcing him to keep to his bed the rest of his life. Never a murmur crossed his lips, his patience was ineffable, his cheerfulness too. Daily Communion was his strength, the rest of the time he spent saying the Beads or listening to a Novice as he read a spiritual book. On great Feast Days the Novices might be allowed to visit him for a moment or two in a body, and whatever else the old priest with a crown of a life-time spent for God upon his brow, might say,—he always dismissed them with the request that they would pray for his perseverance in the Society. Thus the child of Catholic parents in Ireland, like a little plant transferred to our soil grew from a lowly

life as the world calls it, but really divine life of the Lay-brother in the Society into the glorious oak tree that cast the shadow of its blessing all over the eastern and mid-western states in America. A wonderful man he was in very deed. A man of vision, jealously careful to guard every detail for future times in his diary. A true Jesuit in truth leaving the monumenta historica of the early Society in this country in those written pages; a man of two books besides his Bible, Breviary and his Moral—Rodriguez and Duponte;—from these he drew all his learning and wisdom. A man of prayer, a man of faith, he spent his life from St. Francis Borgia's day, 1806, to September 12, 1877, doing what the High Captain Christ bade his friends to do, scattering His doctrine, leading souls to desire poverty and to be willing to suffer for Christ. Father McElroy never left out of his meditations in Retreats to priests the apologetic power of poverty in Catholic Apostles' lives. Blessed indeed are our fathers, blessed the name and the fame of the boy, John McElroy, whom God called to Himself after 70 years of sacred pioneering, in a land virgin to Christ.

In this same year of Father McSherry's first provincialate, with Father McElroy at Frederick was Father Vergil Horace Barber. He was born in Claremont, New Hampshire, May 9, 1782. Being an Episcopalian Minister he exercised his official work in that section for years. He was also at the head of an academy for young men. In the course of time he was given the grace to see the true Faith and entered the Church, becoming a pauper and a fool for Christ. With him were received also his wife, three daughters and a son. Shortly after their conversion with due permission he became a Jesuit, June 12, 1817, and made part of his Novitiate in Rome, his wife entering the Visitation Convent at Georgetown. In the same Monastery his daughters were educated. His daugh-

ters entered the Visitation and Ursuline Orders, while his son in due time was received as a Jesuit and afterwards was well known as a Master of Novice. Father Vergil never took his last vows. He lived in the Society, laboring like a good soldier of Christ in New England and Pennsylvania. In his native state, New Hampshire, and throughout the country, the Barber family ranked among the first of the land. A thoroughly devoted couple, under God's guidance the whole family gave up everything for Christ in th religious life. A rare occurrence in the Church at any time and permitted only for grave reasons, it was in the early part of the 19th century, one of the miracles of grace in the United States. The memory of this noble family of converts from Episcopalianism deserves to be a lasting one in the annals of the Church and of religious Orders.

We find at the end of the catalogue, under the rubric of "Vita Functi", the following:—P. Jacobus Deery, aetatis 28, die 21 Junii, 1833, in Collegio Georgiopolitano. . . He was far gone in consumption when he was ordained. Superiors wished to give him the consolation of offering the unbloody sacrifice of the Altar to God. That favor was not granted him. A Priest with all the desires of a newly Ordained to offer the Immaculate Lamb to God, he could not, for God wished otherwise.

A story is told of Father Peter Paul Kroes. When he was Pastor later on he had the habit of carrying pennies in his pocket, and quite frequently gave a penny to some small child. This became very noticeable and his attention was called to it by the proper authorities. Father Kroes said, "Father Provincial, I'm a very mean man. It's quite hard for me to give anything, I am avaricious by nature, and I thought that as a Pastor I might use this method of self-conquest without infringing on Poverty." And Father Provincial said, "Go on"; *traditum est.*

All the foregoing gives us a fairly good idea of the mission during Father McSherry's first years as Provincial. The various difficulties of the country, the various nationalities of the Jesuits, the newness of the whole spirit of the Republic made the early days times of great stress and anxiety. But God's grace is not nationalistic, it is Divine and Catholic, and it brought the spirit of the Society, and made men like Dzierozynski and Kohlmann find Kostkas and Aloysiuses in our Novitiates and in our Scholasticates.

The first Novitiate of the Society was opened on the 10th of October, St. Francis Borgia's Feast, 1806. The Novices assembled in the house opposite the old Trinity Church and there commenced the thirty days retreat. They were Enoch Fenwick, Benedict Fenwick, James Spinck, Leonard Edelen, Charles Bowling, James Ord, William Queen, scholastic; Patrick McLoughlin and John McElroy, lay-brother novices. A set of meditations for thirty days as they were used in the old Society had reached the college. Three of these were read daily; and a consideration, spiritual reading, examen, etc., filled up the rest of the hours. In one of the rooms there was a Chapel where all heard Mass. During the exercises Father Anthony Kohlmann and Father Peter F. Epinette arrived from Russia where they had entered the Novitiate at Dunaburg. Father Kohlmann very soon after his arrival was appointed Socius to the master of novices. He gave the Novices frequent exhortations with fervor and unction, Father McElroy tells us, from whom we are taking the present sketch of the Novitiate. He also introduced the custom and penances used in the Society as he had found them in Russia.

We give now, a page, the only one we have, of the Novitiate Diary in 1807, written apparently by Enoch Fenwick:

1807

Feb.

26 Hodie prandium secundum consuetudinem sicut et die sequenti sumpserunt Novitii. Hodie quoque culpam recitavit C. Bowling ex eo quod ampullam fregisset ac pro poenitentia jussus est Novitiorum pedes osculari.

27 Hodie nihil nisi ordinaria exercitia.

28. Dominica 3*ia* Quadragesimae. Missam celebravit et concionatus est Pater Neale. Postmeridiem catechesis secundum consuetudinem.

Martii

1 Hodie deambulatio. Advenit in Colleg. P. Betouzy.

2. Hac die C. Spink Manuductor a P. Kohlmann constitutus est. Et postmeridiem catechesis in Ecclesia a Cc. Edelen loco C. Spink, et Enoch Fenwick habita est.

3. Communicaverunt hac die pro Societate Cc. Edelen et Ord; pro fund. Cc. Spink et E. Fenwick; Coron. recitav. pro Soc. Cc. E. et B. Fenwick; Edelen, Bowling et Ord; pro dunf. Cc. Spink, Queen, White, McLaughlin et McElroy.

4. Hodie incipit Novena S. F. Xaveri. Cathechesis in Ecclesia.

5. Hodie deambulatio.

The above will show how true were Father McElroy's words about the customs, which are in vogue in our Novitiates.

We must say something about a man, Father Peter Kenny, who was really almost the founder, certainly one of the greatest benefactors of the Province of Maryland.

We take the following incident from the WOODSTOCK LETTERS for 1872, Vol. I, page 188.

The memory of Father Peter Kenny, whose rare virtue the incident given below so touchingly portrays,

is fondly cherished by the Jesuits of Ireland and Maryland. When the Brief of Suppression reached Ireland, it found the Society in that persecuted land, poor in earthly goods, but rich in zeal for souls and charity to their neighbor. To use the words of Cretineau-Joly, "making common capital of their poverty, the members of the suppressed order generously worked the field committed to their zeal and awaited better days." Father Richard Callaghan, an old missionary in the Philippines, whose hands and tongue bore the scars of torture undergone for the faith, directed the secularized Jesuits. Later on, about the year 1807, these holy men began to make efforts for the restoration of the Society in Ireland, but the subjects received were, for want of opportunities at home, sent abroad to make the necessary studies. The death of Father Callaghan in 1807, and that of Father Thomas Betagh in 1811, broke the last link that bound the new subjects to the old Society.

Father Kenny, who succeeded Father Betagh in November 1811, took up the traditions of the venerable men who had gone to their reward, and became in fact the founder of the restored mission in Ireland. Under his auspices, a college was opened in 1814, at Clongowes Wood in the county Kildare, and later on, a Seminary at Tullabeg in King's County.

Twice, once in 1819 and again in 1830, Father Kenny came as Visitor to the Maryland Mission. After his return to Ireland, he went to Rome in 1833 as Procurator for his province, and died in the Eternal City that same year.

The venerable Father McElroy, to whose interest in our periodical we are indebted for the subjoined incident, endorses it in the following terms:

"The following was written many years ago, at my request, by a Sister of Charity at Mt. St. Vincent's Convent, near Yonkers, N. Y. This Sister (Cecilia),

remembers to have seen Father Kenny in Dublin, when she was quite young, but the incident subjoined she learned from her mother."

"One morning, many years ago, a large concourse of people had assembled in and around the Jesuit's Church, Dublin. The most devout were occupied with their prayers, while all were in expectation of a fine sermon from the well-known and eloquent Dr. Kenny. His name had been pretty freely passed from mouth to mouth outside the church door, and his merits discussed; but no one ever dreamed of the display of virtue, great as it is rare which they were to witness in Dr. Kenny.

"At length the Holy Sacrifice was begun, and curiosity was for a while forgotten in devotion, when the preacher made his appearance and commenced as follows: 'Who is this great Dr. Kenny? A moment's attention, my beloved brethren and I shall inform you. He was simply a poor barefooted Irish boy, the only son of a poor widow who lived in a cellar on Michael's hill, and sold turf. The poor old widow sent her boy to school, but often found him during study hours in the street playing ball or marbles with boys of his own age. Sometimes the poor woman would follow him all the way to school; but this she could not do every day, so that he was much of his time in the street. On one occasion his play was suddenly interrupted by the appearance of his mother with a rod in her hand, ready to make him feel the effects of it; of course the boy ran with all possible speed, and the poor woman would soon have lost sight of him had he not been arrested by venerable Father Betagh, who held him till the poor woman reached the spot. The Father Betagh accosted her: 'My good woman, what has the boy done?' 'Your reverence', replied she, 'he has my heart nearly broke. I am trying to pay two pence a week out of my hard earn-

ings to keep him to school, and here he is, day after day, idling in the streets.' 'Don't touch the boy,' said the good old priest. Here the poor woman wept, exclaiming: 'He'll break my heart!' 'Not so,' replied Father Betagh, 'not so! Bring him to me tomorrow at 11:00 o'clock and I shall see what can be done with him.'

"The next day at the appointed hour he was received with more than fatherly affection into the house of Father Betagh. Here he was sent every day to the free school at St. Michael and St. John's, and after school, was employed in cleaning knives and blacking boots. After a time he was sent to a Latin school by the same kind Father Betagh, was educated for the church, and is to-day a priest here in this pulpit.

"And this is the great Dr. Kenny."

God evidently had marvelous plans for that lad and guided him in all his ways. Rarely indeed are such talents as were his united in one person. Entering the Society on September 20, 1804, he conquered himself, apparently fully, and yielded his soul wholly to God's Grace. We find him making his Theology in Palermo where he was ordained in 1808. He was given some ministerial work among Irish and English soldiers. His Theological attainments were of remarkably high degree, and great oratorical gifts especially fitted him for public apostolic preaching. The praise given this man is well nigh beyond belief; but he must have been an extraordinary man. We are told that the King of Sicily wished to offer an asylum to Pius VII and commissioned the famous Father Angiolini to arrange the matter with the Holy Father. It was the young Levite, Kenny, that was given him as a companion. On the completion of his studies, Father Kenny returned to Ireland, and began a career of such distinguished achievement, that it would be hard indeed to find his peer among the clergy in Ireland, always noted for their piety and learning. They seemed to pay willing tribute to him. He must have

been a man of deep abiding humility, and of true apostolic zeal, to have so gained the esteem of well nigh the whole Irish Church. To the WOODSTOCK LETTERS, but especially to the memorial of the Irish Province we are indebted for many of the details we give. The last remnant of the old Society had disappeared from Ireland. But the adage is true, "the old guard never dies." And Father Betagh who went to his rest in 1811, left behind him in his young protegè, Father Kenny, a man who was not only looked upon with the profoundest regard by the Irish Church, but was in a few years to extend his Jesuit influence to the New World. In Ireland, clergy and people all delighted to do him honor. To him men turned for a preacher, for a champion of God and His Church, in pulpit, public halls, and courts of justice. All bear witness to the success of his work. When the need arose he was chosen to guide the great college of Irish priestly learning, Maynooth, one of the greatest of all Catholic Theological houses of study. This work he undertook only after strong protest, and for one year. But it was God's work and he was allowed to devote himself to it. So eminent was the success of his labor there that for years and years after men spoke of it with praise and joy. He was Rector of Clongowes which he really founded, and superior of the Irish mission again and again. In 1819 he was called to America to guide the young Mission in its early years. In 1821 he returned to Ireland after having accomplished untold good. From the start he seems to have grasped the possibility of the work in the new Republic, the great need of Jesuit education and of the proper training in virtue and in learning of the future Apostles of the Society in this country. It would indeed have been hard to find a man in any Province of the Society so gifted with a mind and heart that could see the right road to the goal of all true Jesuit training of Ours and externs, so brave to dare to enter on that road with full confidence in God. It was a gigantic under-

taking, and only a giant of God with the spirit of a child could bring it to the crown of success. Vision, courage, confidence in God, utter abandonment to the lead of Obedience, these made Peter Kenny a man almost without compare in this country. Apparently he could not be frightened. It was God's work in a new land, and with the quiet courage of a man who feels sure that Our Lord will see His work through to the perfect end, he acted according to his lights, quickly, strongly, without rush or hurry, but never stopping. Thus it was he writes October 5, 1819, to Father Aylmer, "I arrived in New York on the ninth ultimate. Matters are not so bad as they were made to appear. The General has been more plagued than he ought to have been. All parties seemed glad that a visitation has been instituted by the General. I assure you I have not the least intention or wish that you should take any measure to prevent the success of the Archbishop's efforts. In strict impartiality, after contrasting the wants of this country with my obligations to the Irish Mission, I have resolved to guard cautiously that religious indifference that leaves the subject sicut baculum in manu senis. Were I at my own disposal, I should think it almost a crime to return from any motive of affection or attachment to those comforts and sympathies which I shall never enjoy out of Ireland.

"Were a man fit to do no more than catechize the children and slaves, he ought to consider his being on the spot, by the will of God, a proof that it is most pleasing to God to remain amongst them, and so sacrifice every gratification under heaven to the existing wants of Catholicity. I shall not even lift my hand to influence the General one way or the other, because I am unwilling and unable to decide between the claims of the Irish Mission and the wants of this, when I am myself the subject of discussion."

Once more in 1830, Father came to America and this time he found that his former work had been

blessed in the most extraordinary way by Almighty God. Here again, friends and foes alike had to yield to his charm and eloquence. His Visitation of the Province was hailed as a blessing from God by Ours. He himself saw the effect of his former Visitation in the great renewal of religious life and educational movements. He was alive to the growth of Jesuit influence in the country. His band of scholastics whom he had sent abroad were now doing work of the highest note. He was a Jesuit ready for any life in any land, but he knew that America was English speaking, that the old Fathers were of the English Province and that it was right that the approved traditions should be kept. He was very broad-minded and too great to be little-minded. God's work and nothing else was in question. And when on June 4th, 1833, he wrote to Father Dzierozynski and his consultors, that Father General had elevated the Mission to the dignity of the Province of Maryland,—he could also add that its first Provincial was to be Father Wm. McSherry who had taken his solemn Vows in the hands of his old Rector and friend, the the Very Rev. Father General Roothaan; and that he himself had been freed from the obligations of the Episcopate of Cincinnati by Gregory XVI. On June 8th, Father McSherry returned from Rome and was embraced by the whole Community of Georgetown. On July 8, 1833, the Georgetown Community was ordered to assemble in The Ascetory at 6:00 in the evening. Father Kenny made a parting address after announcing to them the erection of the new Province and the name of the new Provincial, Father McSherry. His address was a most "eloquent, fervorous incentive to pure, operative, indefatigable love." In conclusion he got one of the Fathers to read the decree of Very Rev. Father Roothaan creating the Province of Maryland and making Father McSherry the Provincial. In a very short while Father Kenny bade goodbye to the Fathers of the Province. The community was very deeply impressed and many men

had to hide the tears that fell as he left them. He himself on leaving America, July 27, 1833, gives the following account of his own feelings: "for so many dear Fathers and Brothers who for three years have never given me the least cause of trouble, and have afforded in innumerable kindnesses, the sincere evidence of their respect and charity for me. When I think of the state in which I saw these missions fourteen years ago, and that in which they are now, is not the consolation thence derived a new cause of regret, that I am no more to witness the progress of their prosperity? Those who were then sent to Rome are now the able and indefatigable Superior and Operarii; and the last consoling duty of my ministry was to induct Father McSherry, one of their number, into the office of Provincial, and promulgate the General's decree by which the new Province of Maryland is erected, after all the vicissitudes of a mission that next year would have completed its 200th year! I know I shall be happy in Ireland. Everything has its time. I am not now rejoicing in hopes of seeing Ireland; I am mourning, as far as I dare, for leaving America."

And so the memory of Father Peter Kenny should never die among us. In 1929 the *Civilta Cattolica* ran a series of articles on the Renaissance of Scholasticism in higher Ecclesiastical studies especially in the Society. And in the *Fascicle* for July 20th of that year Father Kenny is the subject of a wonderful encomium:

The condition of studies in the Ecclesiastical world during the first half of the nineteenth century was one that called for sovereign vigilance on the part of the Ordinaries; the Society, too, felt this need. The old substantial Scholastic method had been practically abandoned by Universities and Seminaries. Many of Ours had received their training in these schools, and were present as electors in the 21st General Congregation, which chose Father Roothaan as its head. Some

of these urged in their speeches the abandonment of the Scholastic method in teaching of philosophy and theology, and the adoption of the modern dissertive methods; they also wished to put an end to the eternal disputes about Scientia Media and other like questions, "which only disturbed peace and concord among religious orders." This was the thesis publicly defended in the Congregation by various orators when Father Peter Kenny, himself a well known speaker, and the Superior of the Irish Mission, took up the question and began thus: "We are all united from the different Provinces of the Society, not to pull down, but to build up. Scholastic Theology has always been the Theology of the Society, and the weapon with which our forefathers conquered the enemies of Catholic Truth. The Society can no longer boast of so many brilliant men as she had in the age when Scholasticism flourished and Scholastic questions were debated. . . ." He succeeded in upholding Scholasticism with a power and eloquence that resulted in winning the consent of all the electors. The Congregation unanimously decreed that Scholastic Theology, which had ever flourished in the Society, should be followed, that Scientia Media and other similar questions defended in the past by Jesuit Theologians should not be considered as forbidden or useless.

For this victorious defense of Scholasticism, Father Roothaan ever kept Father Kenney in grateful remembrance; and he used to say that if it were not against our custom, the Society should erect a monument to him—"for this was what he deserved by having called back to life true method and true doctrine."

We have seen that when Father McSherry took charge, we had one complete college in Georgetown, an inchoate college at Frederick, a Novitiate at White Marsh, eight residences. In 1927, the Maryland-New York and the New England Provinces had seven colleges, eleven high schools, and fourteen residences.

According to Father Grivel's account on July 9, 1833, Georgetown had one hundred and sixty pupils, and Frederick had ninety. Whereas in 1927 the Maryland-New York and New England Provinces had respectively 9039 and 3616 students.

MARYLAND MISSION AND PROVINCE TOTALS 1805-1933

		Sac.	Schol.	Coad.	Univ.
	1805	5	-----	-----	5
	1807	9	8	2	19
	1810	14	11	16	41
	1820	25	33	30	88
	1830	41	7	30	78
	1833	34	17	27	78
	1840	37	26	43	106
	1850	47	40	68	155
	1860	72	80	93	245
	1870	79	71	102	252
1.	1880	154	203	171	526
	1890	212	182	169	563
	1900	243	234	157	634
	1907	280	276	142	698
2.	1908	332	305	155	792
	1910	357	326	153	836
	1920	424	527	129	1080
	1926	534	689	128	1341
3.	1927	398	420	98	916
	1930	449	501	113	1063
	1933	502	607	132	1241

On Feb. 2, 1833, by a decree of Very Rev. Fr. John Roothaan, the Maryland Mission was erected into a Province.

1. In 1879 the New York Mission was annexed to the Maryland Province, adding 223 members, 58 PP., 94 Schol., 71 Coad.

2. Sept. 1, 1907, the Buffalo Mission annexed to the Province, adding 82 members, 41 PP., 24 Schol., 17 Coad.

3. July 31, 1926, the New England Regio was separated from the Maryland-New York Province, 467 members going to New England Province, 152 PP., 286 Schol., 29 Coad.

April 17, 1927, the Philippine Mission was annexed, with 43 members added.

January 6, 1929, the Jamaica Mission was transferred to New England Province, 4 members going from Maryland-New York Province to New England Province.

THE NEW CHAPEL AT GEORGETOWN PREPARATORY SCHOOL

In 1919, after more than a century and a quarter on the banks of the Potomac, where it had been founded by John Carroll, first Archbishop of Baltimore, Georgetown Preparatory School moved to its new home in Montgomery County. The spacious new school building, done in chaste Colonial style, was a cause of admiration to all, and, at the time, was thought to be adequate for all the needs of the school and the students. Early, however, was felt the need for a chapel, separate from the school and embodying in a distinct manner the Catholic ideals and spirit of the institution. The planners of the new Prep had provided for a small chapel in the basement of the new building, but it was so small and so meagre in its appointments that it was hardly calculated to inspire and uplift the hearts of Catholic boys to a reverence for divine things and a love and appreciation for the sublimity of Catholic liturgy.

During the last four years the need for a new chapel became increasingly evident. To that end, the prayers of the students and of the faculty had been offered to God, and our great need was for several years placed before Our Lord on the altar at Mass, that He might see fit to send us the means of providing a fitting home for Him at Georgetown Prep. That prayer was inspired by a heartfelt simplicity and trust in God, and it was not unheard. For in January, 1931, our prayers were answered and the new chapel, long a dream, was to become a reality.

The students first learned of this blessing to the school at the end of the Novena of Grace, when Rev.

Father Rector called them together and showed them the architect's conception of what the new chapel was to be. From the beginning of the year, Mr. Charles D. Maginnis, of the firm Maginnis & Walsh, of Boston, had been employing his time and talents to the task of making the chapel of Georgetown Prep. School outstanding among similar structures in this section of the country. Throughout the development of all the details of the entire structure, Father Lloyd and Father O'Gorman were in constant and sympathetic cooperation, contributing much thought and research to the various interests involved.

Ground was finally broken in September, 1931, and for almost two years the skill and energy of many craftsmen were expended in its construction and in the varied details of its appointments. During all that time, the continued interest and ceaseless labor of Mr. Charles D. Maginnis were an inspiration to those who were associated with him in this undertaking. His devotion was that of a true friend of the school and the completed structure is a lasting tribute to his generous and devoted efforts. At the request of Rev. Father Rector, Mr. Maginnis graciously consented to draw up the following description of the chapel:

"The new chapel has been designed with particular regard for its harmonious relation with the school. In this interest and to enhance its own artistic individuality, it has been set sufficiently apart to make for a salient and picturesque grouping. The attractive Colonial note of the original building has not been accepted too literally by the architects, a cognate phase of the Italian Renaissance offering fuller opportunity for the development of the religious feeling. The chapel, which is of the Basilican plan, is substantially symmetrical, but with a variety of mass, implied particularly in the presence of a slender campanile to the

north, which rising to a height of 95 feet, is retired in the Italian manner towards the chancel end. The front elevation is marked by the introduction of two classical orders, separated by a cornice which sweeps around the entire building, and forms, with an ornamental balustrade, an interesting crowning of the aisle walls. The central motive of the facade develops from the enframement of the main doorway, which is recessed behind two flanking Ionic columns of veined Italian Cremo marble. Pilasters of delicate projection variously carved, amplify the effect, which extends vertically to embrace a great tablet containing the Latin apostrophe—'Ave Gratia Plena, Dominus Tecum, Benedicta Tu In Mulieribus', in supplement to the title of the Chapel encised on the cornice beneath. This panel is dignified by a moulded frame enriched by a delicate design of drapery. Still higher, in the center of the nave pediment is set a carved medallion with a half figure of St. Gabriel in high and telling relief. Seven granite steps, related to a spacious platform of granite and bluestone, give access to the main doorway. The doors of bronze, bold and simple in design, are defined by architraves of stone and crowned by a segmental pediment supported on consoles which flank a panel of Alps Green marble. Breaking the moulded lines of the pediment at the center is a richly carved cartouche, containing the words—'Ecce Ancilla Domini'. Three electric lights in stone rosettes are recessed in panels within the plane of the soffit overhead. Illuminated, these give a charming mystery in the evening to the chapel doorway. The aisle walls are articulated by limestone pilasters of very slight projection with simple moulded capitals and bases.

"The interior of the chapel is marked by a note of great architectural refinement. There is an obvious richness and integrity to be noted in the materials,

which are so employed, however, as to achieve a note of reticent simplicity, which gives the chapel a curious stateliness beyond the implications of its limited dimensions which are represented by a total interior length of 119 feet and a width of 41 feet. The nave is defined from the side ambulatories by two colonnades of Rouge de Rance marble, with Ionic capitals directly supporting an ornamental cornice, from which springs a semi-circular vault with paneled surfacing. The square chancel, which is relatively deep, is treated in such relation to the nave as to assist the illusion of length. This has been accomplished by the omission of the conventional chancel arch, the individuality of the sanctuary, deriving from a notable enrichment walls and vault.

"An unusual treatment of the vestibule has been made possible by the absence of the customary organ loft overhead. The vestibule itself, which is comparatively small, is lined with a sheer surface of Botticino marble, and separated from the nave by doors of bronze and leaded glass. These doors are framed on the inner side by columns of Sterling Rose Dutchess marble, supporting a segmental pediment of Botticino marble in the center of which is a carved cartouche with decorative effect of drapery, the cartouche bearing the inscription:—"Ut Filii Lucis Ambulate." The face of the projecting vestibule is related to the side walls by simple screens of marble, which mark the presence of the confessionals. High up over this interior portico, framed within an arch of stone is set a great sculptural tympanum devoted to an impressive treatment of the Jesuit Martyrs.

"In the normal perspective of the Chapel, the bronze baldachin, of very delicate workmanship, becomes the distinguishing element of the design. Its slender balustraded columns support a segmental pediment containing two kneeling angel figures in relief, sym-

metrically disposed towards a lighted censer. An enbroidered valence with gold galloons pleasantly tempers the severity of the horizontal bronze lines and a dossal of Jacquard damask with embroidered edges forms a soft, rich background for the altar appointments. Against the dossal is suspended a beautful bronze crucifix, and beneath, in chaste rounded marble, the domed tabernacle of delicate craftmanship. The altar proper is of Botticino marble with decorative pilasters and inserts of colored marble. The altars of the Blessed Virgin and St. Joseph terminate the vistas of the side ambulatories. The reredos of each is a simple but effective design executed in Botticino marble with the niche of Verte Verte providing a gracious background for sculpture. The statues which will occupy these niches are in process of development and will be executed in French marble of Champville.

"Throughout the nave a delicately-toned French limestone covers the walls except where a marble dada is introduced along the lines of the ambulatories. At the east end of these ambulatories are situated shrines to St. Stanislaus and the Little Flower in deep recesses and provided with altars in light Botticino marble with varying inserts. Both are terminated in niche form. The pavement of the chapel, is finished, as to the aisles, with a combination of gray, pink and Tennessee marble, with borderings of Belgium black, —terrazzo being used beneath the pews. Black Belgium marble also enframes the pavement of the chancel, within which is a field of Red Levanto with paneled inserts of selected marbles. To the north of the chancel is situated the choir with accommodation for 48 and, convenient to it, on the second story of the tower, is placed the organ which is expressed towards the Chapel by an interesting marble scheme of columns and pilasters. Immediately opposite, on the south side, a picturesque detail consists of an oratory with

an open arcade done in Botticino, accessible independently, by a stairway, from the south vestibule which communicates with the priests' sacristy.

"All the appointments are executed in the highest style of craftsmanship. The sculptural elements are almost wholly the design of Mr. Sidney D. Wollett, of Boston, Mass. The carved Stations of the Cross, rendered in Trani marble are by Lualdi of Florence; the delicate color decoration of the vault and the cornice by Rambusch of New York. D'Ascenzo of Philadelphia was entrusted with the design and execution of the stained glass, the motive of which is found salient episodes in the life of the Blessed Virgin."

Such was the Chapel as it appeared to the many visitors on the morning of its dedication, May 28, 1933. His Grace, Most Rev. Michael J. Curley, Archbishop of Baltimore, had kindly consented to be present, and was assisted by Very Rev. Edward C. Phillips, S.J., Provincial of the Maryland-New York Province, and Rev. W. Coleman Nevils, S.J., President of Georgetown University; the ceremony began at 10:45 A. M.

The program was as follows:

RECITAL ON THE NEW ORGAN

EDWARD P. DONOVAN, A.B., MUS.D.,
Instructor, Georgetown Preparatory School

Prelude—"Le Dernier Sommeil de la Vierge" (from "La Vierge") - - - *Massenet*

"Ave Maria" - - - - - - - - *Schubert*

"Disons Le Chapelet" (Let us say the Rosary), *Folk Song of Brittany*

Theme from "Les Beatitudes" - - - - *Cesar Frank*

Chorale—"On the Holy Mount" - - - - *A. Dvorak*

DEDICATION OF THE NEW CHAPEL

His Excellency,
The Most Reverend Michael J. Curley, D.D.

Assisting Priests

Very Reverend Edward C. Phillips, S.J.,
Provincial, Maryland-New York Province

Reverend W. Coleman Nevils, S.J.,
President, Georgetown University

Procession of Clergy to Main Entrance of Chapel. Blessing of Exterior Walls. Psalm 50, Miserere.

Procession into Interior of Chapel. Litany of the Saints. Blessing of Altar, and Interior Walls. Psalms 119, 120, 121.

Organ—"Noel sur les flutes" (Christmas Carols from Lorraine) - - - *d'Aquin*, 1694-1722

Organ—"Legend of the Christ Child" - - - *Russian*

CELEBRATION OF FIRST HOLY MASS IN CHAPEL

Reverend Patrick F. O'Gorman, S.J.

Vocal Selections by Georgetown University Choir

"Tu es Petrus et super hanc petram" (Unison chorus in Mixolydian Mode) - - - - *Liszt*

4 Part-Verses from "Litaniae Lauretanae," *Old Belgian Litany*

Organ—"Ave Maria" - - - - - *Joseph Bonnet*

Motet—"Soul of My Saviour" - - - *St. Ignatius Hymn*

Quartette—"O Sanctissima" - - - - *Sicilian Hymn*

Organ—"Ave Verum" - - - - - - *Mozart*

Sermon—Reverend Robert S. Lloyd, S.J., *Headmaster*

Solemn Benediction of the Most Blessed Sacrament
Most Reverend Michael J. Curley, D.D.
Very Reverend Edward C. Phillips, S.J.
Reverend W. Coleman Nevils, S.J.

"Adoramus Te Christe" - - - - - *Giovanni Croce*

"Tantum Ergo" - - - - - - - *Gregorian*

"Holy God, We Praise Thy Name" - Congregational Singing

Chorale - - - - - - - - *Cesar Frank*

The procession formed in the lobby of the main building, consisting of the Cross Bearer, Acolytes, Chanters, Faculty and the guests of the Clergy, followed by the Archbishop and his immediate attendants. Halting at the Chapel door, the Psalms proper to the blessing of a Church were sung, and the Archbishop blessed the exterior walls of the edifice. The procession then moved into the interior of the Chapel, where, during the chanting of the Litany of the Saints, the interior of the Chapel was blessed. At the completion of the dressing of the altar, the first Mass began, the celebrant being Rev. Patrick F. O'Gorman, S.J., Prefect of Studies of the School.

The sermon was delivered by Rev. Robert S. Lloyd, S.J., Rector of the School, in which he thanked the donor whose magnanimous generosity had made the Chapel possible. He also read a letter of thanks, written to the donor by Very Rev. Wlodomir Ledóchowski, S.J., General of the Society of Jesus. This letter was accompanied by a Spiritual bouquet of 300 Masses. Father Lloyd also read a cablegram from Cardinal Pacelli, Papal Secretary of State, which expressed the congratulations of the Holy Father and conveyed his blessing to the donor. He also stressed the fact that the Chapel had come as a direct answer to the long-continued prayer of the Faculty and Students, and voiced the ideals that inspired the building of the Chapel in its present form.

After the Mass, the Archbishop consented to say a few words and in a most inspiring sermon, brought home to his hearers the fact that Christ was now on the altar of the Chapel as truly as He was on the lake shores and hillsides of Judea long ago; that this Presence of Christ made this building a Temple of the Most High and a dwelling place of the Infinite among men.

The ceremonies were closed with Benediction of the Most Blessed Sacrament, His Grace being Celebrant, and Very Rev. Edward C. Phillips, S.J., and Rev. W. Coleman Nevils, S.J., being Deacon and sub-Deacon, respectively. Here for the first time was used the new Ostensorium, executed by Cartier, of New York and considered by them to be the finest they have ever produced. It is a silver gilt Ostensorium of Celtic design.

Its design was inspired from the drawings of the Renaissance period, indicated in the Grammar of Ornament, by Owen Jones, 1865, also from designs of the same period taken from "Polychrome Ornamentation" published under the direction of M. A. Racinet, a designer specializing in the designs of the Middle Ages and the Renaissance in the Sumptuary Arts; from the collection "Soltikopf" with active collaboration of Messrs. Benard, Gandon, Gaud and Guillemot, 1869.

Height of Monstrance over all—27½ inches.

Fifteen inches extreme length between arms of cross on octagonal base.

Diameter of larger carved outer circle (supporting arms of cross) 9½ inches. Has 12 jewelled quatrefoil motifs, set in gold. At top extremities of Cross, there are cabochon emerald motifs with surrounding cluster of 12 diamonds; also with three single diamonds on outer edges.

Center Lunette—diameter five inches—is ornamented by two circles of diamonds; outer circles with diamond points, and four cabochon emeralds, one at each corner.

At top of supporting pedestal there are two cabochon emeralds and one diamond.

At base there are carved entwined branches of wheat and grapes being sacramental symbols.

With Benediction ended this beautiful ceremony, a notable landmark in the history of Georgetown Prep. School and a magnificent milestone in this, the Centenary year of the Province. The structure is a symbol of the lasting influence of the work of the Province, and of the many blessings that God has bestowed on our labors.

A chapel has been built which is essentially a boy's chapel. The simplicity and imposing lines of the structure, will be, it is hoped, an inspiration to the boys and will stir in their hearts the desires and aspirations of a solid and lasting devotion to the Church. The liturgical simplicity of the altar and its appointments will be a great factor in focusing their attention on the Sacrifice of the Mass, and in bringing them to a realization of that supreme fact of the Catholic Faith that the school will always strive to instill in its pupils. In a word, Georgetown Prep believes and hopes that real manly piety will develop in a chapel that stresses simplicity, strength, heroism and holiness. These elements are found in the gentleness of Our Lady, the sturdiness of the American Martyrs, and in the Living Presence of Our Lord in the Sacrament of His Love.

A. M. D. G.

INTERESTING ITEMS FROM SAINT INIGOES

Just seventy years after Father Andrew White celebrated the First Mass in that "only home of Religious Liberty, the humble village, which bore the name of St. Mary's", an act was passed "to prevent the growth of Popery and Prelacy". In that same year, Father Robert Brooke, the first native of Maryland to enter the Society, was summoned before the Council to answer to the grave misdemeanor of saying Mass in the Catholic Chapel at St. Mary's. As it was the first offense, he was dismissed with a severe reprimand and a guarantee of bodily punishment if he were caught saying Mass in the future. Thereupon, the members of the Council decided "that such use of the Popish Chapel of the City of St. Mary's, in St. Mary's County, where there is a Protestant Church, and the said County Court is kept, is both scandalous and offensive to the Government." To remove this scandalous blemish from the fair City of St. Mary's, Governor Seymour on September 19, 1704, issued an order, directing the sheriff of the county to lock up "the Popish Chapel at the City of St. Mary's", and "to keep the key thereof," "and that no person persume to make use thereof under any pretence whatever".

As the mute, padlocked Chapel would never again resound with the Divine Praises, our Fathers demolished the Church and transported the brick to Priest's Point. There, near the water's edge, in the following year, the historic Manor House was built. The story of the English brick which was brought to the colonies in the early days is interesting; but it was another story when it came to transporting that same "English" brick a distance of five miles, as anyone

acquainted with travel in Maryland will vouch. Or did the Fathers convey the building material in a barge down the St. Mary's? This Manor House (three walls of which are incorporated in the present Mansion) was erected about 1705, probably under the auspices of Father William Hunter, the superior of the Mission at the time. In the sheriff's census for 1697, we find mention of a frame chapel on St. Inigoes Manor, while the earlier records contain a "summons to all the freemen of St. Michael's Hundred to meet the Secretary at St. Inigoes House on Monday the 18th. of February, 1638", for the purpose of electing two burgesses. From the above data, one would say that the station at St. Inigoes is almost co-eval with the first city.

Within a mile of the Scholastics Villa and the old St. Inigoes Manor House was a certain low spot in what was called for many years "Chapel Field". Here, traditionary history maintained, was the site of the first church outside of St. Mary's City. In the early spring of this year, Mr. Lynwood Trossbach, one of our tenant farmers, while plowing somewhat deeper than usual, turned up several whole bricks. He mentioned this fact to the local Pastor, Rev. Horace B. McKenna, S.J. As there are no divining rods for brick on the market as yet the good Pastor felt that he had more important duties than that of digging up an entire cornfield. When the Scholastics came down to Villa from Woodstock, Father gave a talk on the early missions in Maryland and in the course of his lecture mentioned the supposed foundations. Immediately several energetic Philosophers volunteered to see if there was any "Fundamentum in re" for the scattered bricks. Let by Father McKenna, the archeologists invaded Mr. Trossbach's cornfield and began to dig in the vicinity of the farmer's find. After probing in several places, their search was rewarded when one

of the picks resounded to the contact of solid brick. The brick was approximately a foot and a half underground. There, at the end of the day, about twelve feet of old foundation had been unearthed. For a few feet the foundation runs along in a straight line, forming a wall two bricks wide. Then a right angle corner is reached and the wall widens to five bricks, placed end on end. The foundation at this end terminates abruptly, as if it were a corner. The bricks are in excellent condition and are held in position by copious applications of mortar. The individual bricks are much larger than the standard "Washburn" brick with which most of us are acquainted. One of the specimens brought back to Woodstock measures 3 inches high 4 inches wide and 10 inches long. The sides are somewhat irregular, indicating a primitive brick-mould. The surface of some of the bricks is covered with a grayish, green glaze while the others have the charactertistic reddish brown of the ordinary baked brick.

After reading in THE WOODSTOCK LETTERS, for June 1931, Father Edward I. Devitt's account of a "small church in what used to be called Chapel Field"; and that "this predecessor of the present church was situated on the left of the road near the house formerly occupied by Dr. Roach", all were agreed that this was the hallowed spot. This conclusion was further strengthened by the testimony of one of the oldest residents of St. Mary's County, Christopher Butler. Furthermore, old Christopher had been a slave on this farm in pre-Civil War Days. Upon being questioned about the condition of the farm in those days, he asked to revisit the place in order to refresh his memory. There he indicated a sink or low spot, but a short distance from our foundation, where a brick wall, two or three feet high and twenty-five long, stood when he was a boy. About sixty years ago, this octogenarian

said, he helped to remove this wall so that the field might be cultivated. The bricks and rubble were used to fill-in a breakwater to the rear of the farmhouse. At the time of the removal, his former master told him that these bricks were a part of the old Catholic Chapel. The old darky also pointed out a section of the farm, which was known among the farm-hands as "The Graveyard". This spot is on the opposite side of the road, fifty yards or more from an aged, solitary walnut tree.

Of course, all this unwonted activity of Mr. Trossbach's farm would be productive of results; it set the good farmer athinking. A few days later he told one of the Scholastics that two years previously he put in some new fence posts on the other side of the road from our excavation. There, he distinctly remembered one spot that resisted the efforts of his post-tool. Acting on the faintest suspicion that the building may have extended across the road, digging was begun on the opposite side, near the recalcitrant post hole. To our surprise and encouragement, another foundation was discovered. This second foundation is deeper and far more substantial than the first find. Its form is rectangular, the longest side measuring close to eight feet. The records say that the old church was "built in the form of a cross." If such was the plan, the rectangular foundation could easily have been one of the transepts. Now the question arises, is the present road in the same position as was the old road leading to Doctor Roach's house? Does the statement that "it was situated on the left of the road" signify that it was on the left of a person approaching or leaving the Doctor's house? Until these questions are answered it will be difficult it say with certainty which of the two foundations belong to the church or, since there is such a marked difference between the construction of the two foundations, might not one have supported

the frame church mentioned in 1697, and the other belonged to the brick church built by Father James Ashbey about 1745?

To some people this enthusiasm of the young Scholastics for forgotten foundations may appear to be as profitable as the labors of LaBiche's hero in his excavations for the "Roman Ruins" in France. To others these old churches in Chapel Field are the links which unite the 18,152 Catholic churches in the United States today, to the First Catholic Church in St. Mary's City, built by Fathers White and Altham and dedicated by them to our holy Father St. Ignatius. How well the motto of the early Marylanders, "Crescite et multiplicamini", has been fulfilled in the case of the Catholic Church in this country, will become evident from a few statistics. Firstly, consider our own phenomenal growth. In 1634, there were three Jesuits in our country and they were in Maryland; in the United States today, there are over 4500 sons of St. Ignatius. In that same year, the colony numbered about 200 Catholics; according to the census for last year, there are 20,236,391 Catholics in these United States. Thus has the seed of Faith planted by our First Fathers blossomed, not into a single tree, but into a veritable living forest.

In conjunction with the coming Tercentenary of the Founding of Maryland, the readers of the LETTERS might be interested to know that the State is at present making extensive preparations for that event. The highways leading to the First Capitol are being widened and improved in expectation of the numerous visitors. The day on which the Scholastics returned from Villa, construction work was to begin on an exact replica of the original State House which was first built in 1674. Aided by State appropriations, about thirty old foundations have been unearthed in and near St. Mary's City. Most prominent among these

were the State House, Lord Baltimore's Castle and the first Catholic Church. Unfortunately, however, some of the unintelligible zeal which prompted the Churchmen of 1690 to enact laws to prevent "the growth of Popery and Prelacy", is still to be found nestling in this "Cradle of Religious Liberty". For several years ago, when Father John La Farge wished to purchase the site of the First Church built by the Pilgrims of Maryland, in order to erect thereon a suitable memorial to "The Apostle of Maryland", his efforts were unsuccessful. St. Mary's has pathetically been designated, "The Deserted Village", and that is true is more than one sense. She has certainly been deserted by the noble principles which animated her first Founders. Father La Farge did, nevertheless, secure a beautiful strip of land directly across a bend in the St. Mary's River from Church Point. This site was the gift of a St. Mary's Catholic, Mr. Warren Dunbar. There, looking down upon the site of the Indian Village of the Yaocomicos and the Golden City of St. Mary's, scenes of his first labors, and the clear, calm waters of the river he loved so well, stands a sturdy brick memorial to "The Apostle of Maryland." In the centre of the monument is a marble slab, wherein is carved the following inscription:

Andrew White - John Altham - Thomas Gervase
and their Companions of the Society of Jesus
Pioneer Missionaries in the Colony of Maryland
A Tribute from the Pilgrims of St. Mary's
1634—1934

A. M. D. G.

THE PASSION PLAY OF SANTA CLARA

Some ten thousand persons saw the University of Santa Clara's 1933 presentation of her traditional Passion Play, held in the beautiful University Auditorium from April third to the ninth inclusive. The best dramatic critics of San Francisco, Oakland, San Jose and other California cities judged that this year's Play surpassed in general excellence of scenic effect, lighting, and thespian ability all five of the preceding productions of the drama of Christ's Passion, which has made Santa Clara history and which is rapidly gaining not only national, but even international prominence.

This year's cast was, in the opinion of all who saw it in action, almost perfectly balanced. Never has a greater array of talented student actors been gathered together on a Santa Clara stage. No character was notably weak. Following the Play the common sentiment prevailed that it was unbelievable that mere college youths should be capable of a performance so near to professional perfection and that the modern day student should be capable of the deep religious fervor and reverence with which the entire pageant was fraught.

The dramatic power of the Play was striking. Climax succeeded climax until the tremendous final act in which the eclipse of the sun, the furious elements, the rending of the Veil, the huge marble pillars crashing to earth and the screaming multitude rushing madly for safety gave a picture of the destruction of the Temple which left the audience limp with the sheer awfulness and excitement of the situation. As the Temple Veil split, sombre Golgotha appeared in the

background and flashes of lightning revealed three crucifixes silhouetted against the sky. The effect was most impressive.

These moments of more intense excitement were relieved by quieter incidents which represented the pathetic aspects of Our Lord's Passion. This, too, was done effectively, as, for example, in the sixth scene in which sorrowing apostles knelt in prayer behind a wall along the dolorous way above which the top of a swaying tottering cross surrounded by spear ends, clubs and cudgels shaken by an angry mob, moved slowly along. After the mournful procession had passed and the din had died away, the leper Joram, a cloth in his arms, hurries through the gate into the midst of the apostles who are giving vent to their grief. He first describes the sympathy and heroism of Veronica and then unfolds the cloth revealing the bruised face of Jesus to the audience. The cloth is illuminated by a bright light and the apostles surrounding Joram fall upon their knees. We cannot hope to express adequately here the pathos of the scene and its effect upon the audience.

The part of Joram was played by Jackie Coogan of cinema fame and at present a student at the University. The part was especially written into the Play for Coogan by Rev. Dennis J. Kavanagh, S.J., celebrated orator and author, at present a professor in the department of English here.

A distinctive feature of the Passion Play of Santa Clara is that Our Lord Himself never appears upon the stage. His approach, or His passing beneath a balcony, in the procession of palms, or behind a wall, in the march to Calvary is suggested by a ray of light. This is truly a stroke of the author's genius, for the impression made is much more profound than it would be were someone to attempt an actual impersonation of Our Lord, which would necessarily be in-

adequate. As it is, no actor, no group of actors, overshadows the unseen presence of the suffering Savior. His presence is strongly felt throughout.

We submit here a list of views given by leading theatrical critics in the city dailies. Included in their number are some of the oldest and most famous critics in this region. Many of them have reviewed past productions of the Passion Play. Excerpts from their criticisms follow:

"Tuesday afternoon the Play was given its second special public performance, one that was virtually flawless, and a production that reached a new peak. It is far superior to the three predecessors I have seen, and the author, a guest at the performance, rated it as head and shoulders over all."

Wood Soanes, *Oakland Tribune.*

"The author, active and interested at 85 years, saw last night's production and pronounced it the finest of the six. I, who have seen three, those of 1923, 1928 and today's, agree with the celebrated dramatist. In smoothness of performance; in magnificence of the ensembles; in the lighting and in many of the individual characterizations, this is the best of the trio of productions I have seen."

George C. Warren, *San Francisco Chronicle.*

"One must see 'The Passion Play of Santa Clara' to realize that we have here in the West something as significant and as spiritually deep and fervent as that which has grown out of Oberammergau.

"The sixth presentation of the Passion Play—the first in five years—was given its formal opening last night by the students of the University of Santa Clara. There was no one in the cast who is not a student there. Yet I doubt if even the peasants of Oberammergau, who inherit their biblical roles, could have delivered the message of the Man of Galilee with

greater power.

"Edward Murphy deserves unstinted praise for his splendid direction. Playwright Greene said to several of us at the dress rehearsal Tuesday that of the six productions of this play to date, this was directed to the best advantage."

Ada Hanifin, *San Francisco Examiner.*

"This year's presentation of the Passion Play is an exceptionally fine one, and was enthusiastically received by the distinguished audience attending the gala opening last evening. Men and women, prominent in church, political and social life were in the audience."

Josephine Hughston, *San Jose Mercury-Herald.*

". . . It was most pleasant to see how much Northern California has come to appreciate this production. It is worthy of a state that has so many religious traditions. . . The pity is that the productions are limited to every five years and that the engagements must be so short. Here is a theatrical presentation of which we may be justly proud."

Literary Section, *The Oakland Tribune.*

"Clay M. Greene's 'The Passion Play of Santa Clara', staged for the sixth time last night by students of the University of Santa Clara, was a spectacle of beauty and high reverence, acted by a superior cast.

"With a few exceptions, the youthful voices measured up admirably to the roles of middle-aged and elderly men of the story, and among the performers were several that reached professional excellence under the direction of Edward P. Murphy, who also piloted the production of 1928.

"In characterization, ensemble, settings and lighting, the presentation ranks as the best that has been given the Greene play, written as his contribution to

the University's Golden Jubilee in 1901.

"Seven splendid scenes and a prologue divide the story of Jesus Christ, whose fleshly presence is never seen. Some of these suggest the form and beauty of massive paintings, particularly the scene on the Mount of Olives, the path to Calvary, and the interior of the Temple of Jerusalem.

"Through these pictures the chief characters move with naturalness and precision. The director's expert hand is notably seen in the handling of several mob scenes. The special music is by an orchestra under the effective baton of Prof. Clemens Van Perre."

Fred Johnston, *San Francisco Call-Bulletin.*

"The huge cast enacted the stirring scenes of Mr. Greene's story of the last days of the Man of Nazareth with complete reverence and dramatic fervor.

"Gorgeous and colorful costumes and ensemble grouped by the director combined to make striking stage pictures from time to time.

Claude A. La Belle, *San Francisco News.*

What was termed "An Unusual Rally" in a lengthy and laudatory comment appearing in the editorial column of a daily paper, was held in the Students' Refectory in January to mark the beginning of rehearsals and other active preparations for the Play. The rally took the form of a banquet, which was attended by dignitaries, and by alumni who had taken part in past Plays. The gathering had all the characteristics of a football rally with the exception that instead of urging students to down an opponent on the gridiron the alumni and other speakers strove to inspire them to uphold the traditions of the Play and to devote all their effort to making Christ known to the world. The highlight of the banquet was the announcement of the cast selected for the Play.

Messages expressing good wishes for the Play's success were received from the Governor of California, the Archbishop and Mayor of San Francisco, and from several other persons prominent in church and secular circles.

The supernatural character of the Play's undertaking was definitely emphasized. On Sunday, April 2, Bishop James E. Kearney of Salt Lake City celebrated a Solemn Pontifical High Mass in the Mission Church, the historical Mission which is the heart of the University, "to implore the special blessing of God upon the Passion Players and all those engaged in working for the success of the Play." Several Monsignori and representatives of religious orders sat in the sanctuary during the Mass. The cast attended in full costume.

The students themselves were thoroughly imbued with the spiritual aspect of their work. Holy Communions were received and prayers said for the success of the Play and its chief purpose, to make Christ better known. The cast was impressed with the idea that it was delivering a message of supreme importance to its audiences. Preceding each performance the director gathered the actors together backstage, spoke a few words encouraging them to greater efforts; then all knelt, and joined in prayers led by the Vice-President of the University.

This year was eminently fitted for the sixth presentation of the Passion Play of Santa Clara, marking as it does the nineteen hundredth anniversary of Our Lord's death, which our Holy Father had made the occasion for proclaiming the Holy Year.

When it was decided last fall to preserve the custom of presenting the Passion Play every five years by staging it in the spring, many had misgivings as to its financial success. But, despite the depression all expenses were met and a substantial profit was made,

which has been set aside for a students' loan fund.

The Passion Play, one of the University's most precious heritages, is not undertaken by any particular society or group in the institution. It is the work of the entire student body and nearly every student in the school is directly connected with its production in some phase or other. Of the five hundred students enrolled here one hundred and thirty were in the cast and ensemble of the Play. Another thirty-six were on the stage crew. Some thirty belonged to the orchestra. Many others belonged to the Central Passion Play Committee, the Ticket Control Committee, the Speakers' Committee, and the Publicity and House Arrangement groups. Before and during the time of its showing the spirit of the Play grips everyone in the school. It forms nearly the only topic of conversation on the campus.

It must be carefully borne in mind that the Passion Play is Santa Clara's own. It is not borrowed. It was written exclusively for Santa Clara by one of her loyal alumni, a nationally famous playwright. It is as much identified with Santa Clara as the Oberammergau Passion Play is identified with Oberammergau. Its proper title is "The Passion Play of Santa Clara." None but a Santa Clara graduate or student has ever directed the Play. The original production of 1901 was directed by the author himself; the productions of 1903, '07 and '23 were directed by Martin V. Merle, '06; that of 1928 and this year's, by Edward P. Murphy, '27. The Play has taken on a traditional character much akin to that of the Oberammergau production. This year, for example, James A. Bacigalupi, Jr., played the part of Jechonias, a role his father created in 1901. William V. Regan, Jr., who was Thamar in the 1933 cast, is also the son of a former actor in the Play.

"The Passion Play of Santa Clara" was written in 1901 by Clay M. Greene, '69, who, as this is being written, burdened with eighty-three years of age, is lying critically ill at his home in San Francisco. Mr. Greene was a familiar figure on Broadway for nearly a quarter of a century. His plays, which have featured some of the nation's leading actors and actresses, and have had long runs on the stage ("Struck Oil" ran some thirty years), are so numerous that not even the author himself can give their exact number. For a long time he was "Shepherd" of the Lambs' Club in New York, an organization composed of all the leading theatrical personages in the United States.

The writing of the Play was for Mr. Greene, a convert to Catholicism, a labor of love. He undertook the work in 1901 at the request of his life long friend, Rev. Robert E. Kenna, S.J., at the time President of the then College, who desired that some fitting event should mark the Golden Jubilee of the College, which was that year to be celebrated.

The Play has been produced six times; namely, in 1901, 1903, 1906, 1923, 1928 and 1933. In 1923 it was decided to present the drama every five years. Thus far this decision has been faithfully carried out. In accordance with a special provision made by the author, the Passion Play must never be shown off the University Campus.

A. M. D. G.

GONZAGA HIGH SCHOOL AND ST. ALOYSIUS CHURCH.

Twelve years ago, Gonzaga College, Washington, D. C., celebrated its centenary, having been established in 1821, not at its present site on I Street just west of North Capitol Street (since 1871), but at F Street between 9th and 10th Streets. Over 30 years ago the college courses were omitted because of the reduced number of candidates for the bachelor's degree. Moreover, Georgetown, once a separate town, had been absorbed by Washington, and students could conveniently pursue the college courses at Georgetown University, many professors and instructors thus being saved for other colleges of the Province.

A brief sketch of the church and high school may be of interest to some of our readers, and will serve to demonstrate the continued vitality of the parish and the not inconsiderable part which Gonzaga continues to take in the educational life of Catholics in Washington.

Of course the parish has suffered the fate of hundreds of other mid-city parishes throughout the United States. Properties have deteriorated and the tide of trade and commerce has driven hundreds of the best families to other parts of the city. The erection of Union Station within the parish limits and the laying of miles and miles of tracks leading to the station literally swept acres of residences from the parish. The properties adjoining the tracks on both sides lost in value several hundred percent. Then came an invasion of colored inhabitants, not Catholics, so that possibly only two blocks in the parish are free from them. This accelerated the exodus of our white parishioners,

so that from a Catholic population of six or seven thousand there are now but 2,300. What this means to a parish still heavily in debt for school buildings can readily be seen. Many of the former parishioners continue to be very loyal, and never fail to patronize the various affairs inaugurated to help the financial situation. Moreover the piety and devotion of the people who remain have never abated. The six Masses on Sunday are well attended, as are the mid-day Mass on Holy Days and during the Lenten season. All the traditional devotions of our Jesuit churches are maintained in vigor, and draw large numbers from many parts of the city. The attendance at the Novena of Grace (two Masses and seven special services) the past March was upwards of five thousand. Several years ago Father Fitzpatrick decided to continue the Novena prayers on the plan of the Great Novena in March. Recipients of favors through the prayers of the Apostle of the Indies were asked to express their gratitude by contributing to the Philippine Mission. This they have readily done, so that upwards of a thousand dollars are sent to one of the Fathers in Mindanao each year, enabling him to keep up some of his most flourishing schools.

The once famous Third Sunday Brigade is no more. Its membership at one time could count some sixteen hundred men from the District of Columbia and adjacent towns, and the Church could scarcely contain the numbers that came to Mass and Holy Communion on the third Sunday of every month. But it was the wish of the Archbishop that every parish organize a branch of the Holy Name Society. As a consequence the Brigade had to yield; and now we have but a parish Holy Name Society, numbering over three hundred and attending Mass and receiving on the second Sunday of each month. The past year a Junior Holy Name Society was organized for the boys between 12 and 18

years of age. Thus we shall the more surely recruit many more members for the Senior Holy Name. At the monthly meetings a series of entertaining lectures is provided.

The parish boasts of one of the most successful conferences of the St. Vincent de Paul Society in the city, if not in the Archdiocese. At the latest quarterly meeting this conference outdistanced all others in the three principal items of the quarterly report, viz. families relieved, (55), visits to the poor at their homes (218), and disbursements made ($2,040.92)—all this by a group of fourteen zealous Vincentians. Moreover there is an active Junior Conference of the St. Vincent de Paul Society, one of three in the city, composed of ten of the younger members. These do Big Brother work principally, though not exclusively, in the parish. Each Big Brother has under his care one or more boys who lack proper parental care and home conditions, or who need such brotherly interest as will save them from evil companionship, and even from the not too tender care of the law. This is one of the finest pieces of Catholic Action that could possibly be undertaken by Catholic laymen anywhere. The influence of these zealous Big Brothers is spreading, and a group of Georgetown undergraduates is cooperating with the St. Aloysius Big Brothers, going through a kind of noviceship with the intention of introducing this work when they return to their own cities.

For a fitting celebration of the Diamond Jubilee of St. Aloysius Church, to be held next year, plans are now being formed. They will include some changes in the sanctuary that will considerably enhance its beauty and that of this beautiful church. The main altar will be modified so as to be more strictly liturgical and present an unobstructed view of Brumidi's famous painting, the First Communion of St. Aloy-

sius. A marble floor will be laid over the entire Sanctuary; in the center before the main altar, will be set the Gonzaga coat of arms. A marble pulpit and marble *sedilia* are also included in the plan, as are a new system of indirect lighting for the church and the restoration of both upper and lower sacristies.

Gonzaga High School, to which brief reference has already been made, enrolled two hundred and twenty-five students the past year. This was slightly lower than the registration of the two preceding years, a fact which may be accounted for by the financial distress prevailing in Washington as elsewhere in the country. It is estimated over two thousand Catholic boys were attending the public high schools of the city; among them a number had been withdrawn from Gonzaga because of the inability of parents to pay our very modest tuition charges. But the apathy of parents and other responsible persons is the reason why Gonzaga's capacity for over 400 students is not taxed. His Excellency, Archbishop Curley, published in the official diocesan paper a call to the priests of Washington and to the parents of Catholic boys in the city, to send these boys of High School age to Gonzaga or to the other Catholic High School, St. John's.

One of the features at Gonzaga is the very modern scientific equipment, laboratories, etc., and another is the Phocian Library which has been brought up to all the requirements of standard schools and colleges. On this account Gonzaga has been placed on the list of Schools accredited by the Middle Atlantic Association of College and Secondary Schools. In athletics, football and basketball have been retained; baseball, once the principal sport, has been discontinued. Tennis is played by the several class teams. The basketball team is one of the best in the city; football was not so successful last year as the team was made up of mostly new men. The best athletes are also among the best

students, as membership on a team depends strictly on superior class standing.

Forty-two graduates received their diplomas at the commencement held June 16th in the College Hall. Most Reverend John M. McNamara, Auxiliary Bishop of Baltimore, presided at the exercises, and made an address at the close congratulating the graduates on their Jesuit training, and giving expression to his sincere sentiments of esteem for the Society. The Bishop is a loyal alumnus of Loyola College, Baltimore. The address to the graduates was given by Father Coleman Nevils, Rector of Georgetown University. Father Nevils began by complimenting the graduate speakers, Mr. Mann, salutatorian, and Mr. Hall, the valedictorian, on their splendid addresses. These outstanding students were on the winning side of the annual prize debate. Judges for this and other competitive debates were chosen from Georgetown, the Catholic University and other Washington schools. They declared our debaters to be equal to the best collegian debaters they had heard in years.

Gonzaga has been unusually fruitful in vocations to the priesthood this year. Two of the graduates entered St. Andrew-on-Hudson; another joined the Province of Upper Canada; a fourth was to enter the Novitiate at Novaliches as was his brother who graduated a year ago. Two who graduated in 1930 and 1932 are also entering this Province. The Josephites received one of this year's graduates; and one at least will enter the diocesan seminary. Mr. Frederick A. Brew, S.J., a graduate of 1929, was one of the eight scholastics for whom a special *Itinerarium* service was given in St. Aloysius' Church, the night of August first, before their departure for the Philippines. Most Reverend Bishop Hayes, S.J., recently consecrated Bishop of Cagayan, Mindanao, presided at the service. Very Reverend Father Provincial read the mandate and

gave to each his formal commission as a future laborer in that vast and difficult mission. Father James M. Cotter preached a most eloquent and appropriate sermon on the occasion. After the service, a reception was held in the Academy Auditorium by the Bishop and his youthful recruits.

The following chronology of St. Aloysius' Church, reprinted from an old program of an entertainment given at Gonzaga Hall in November, 1888, will be of interest to our readers:

1858

October 28—Brick work completed. Dinner to the mason, John A. Capell, to the builder, Peter Gallant, and to fifty workmen.

November 27—Plastering and stuccoing begun under the direction of Mr. G. A. Birch.

December 6-28—Roofing finished. Placing of sheet-iron ceiling under the direction of Brother Romano, S.J.

1859

January 7—The busts of St. Ignatius and St. Francis Xavier delivered by the sculptor, Vincenti, to the architect, Rev. Benedict Sestini, S.J.

April 5—Rev. Bernard A. Maguire arrived from Baltimore for work in the new church.

April 11—Paving I Street, north side, at a cost of $639.49.

May 3—Mrs Pinckney Brooke draped the interior of the Tabernacle. Pews rented. Senator Stephen A. Douglas rented pew No. 1 at $80.00 per annum.

May 22—Laying of gas pipes from New Jersey Ave. to the church. Lampposts are erected along I Street.

June 18—Father Maguire invited the President of the United States, James Buchanan, to attend an Oratorio in the church. The President, not liking music, declined, but promised to attend the dedication services.

June 23—Grand Oratorio, Haydn's Creation; leading soprano, Mrs. Cecilia Young, and seventy voices, under the direction of Prof. Bankert. Amount realized, $1,000.00 The church was decorated with flags of all nations.

June 11—The placing of the iron columns back of the main altar.

September 8—Archbishop Hughes consents to preach the dedication sermon.

October 3—Brumidi's painting of St. Aloysius receiving First Communion from Cardinal Borromeo is finished and placed in position.

October 16—Dedication of the church by Very Rev. Burchard Villiger, S.J., provincial of the Maryland Province, assisted by Rev. Bernard Maguire, Rev. Robert Fulton, Rev. N. Young, O.P., and many other clergymen. Sermon by Most Rev. John Hughes. Five thousand persons assembled within the church, and as many outside. Among those present were President Buchanan and Miss Lane, Secretaries Floyd, Thompson and Taucey, Attorney-General Black, and Senator Douglas.

October 16-18—First baptisms: Charles B. Clagett, son of Hon. W. H. Clagett, Ellen Douglas, daughter of Judge Douglas.

November 20—The Wilcox organ, erected at a cost of $3200.00, is played for the first time by Dr. Henry Perabeau.

December 19—Cross placed on front of Church.

December 20—First funeral service. Mass said by Father Stonestreet, S.J., for the soul of Mrs. Mulloy.

December 25—Three Masses are said at the same time at three altars—a sight seen for the first time in Washington: Father Maguire at the high altar, and Fathers Hoban and Stonestreet at the side altars.

December 26—First marriage: Robert Johnson and Susanna Hoban, by Father Henry Hoban, S.J.

1860

February 12—First meeting in the basement, a meeting of the Young Catholic Friends Society, who were addressed by Father Maguire.

February 19—First Mass in basement; said by Father Maguire at 6 o'clock; one at 9 o'clock by Father Stonestreet. (N. B.—Here the chronicler, who was obliged to wade through snow, slush and mud after a week's fall of rain and snow, notes the derivation of "Swamp-poodle"; from the German, *pudel*, a pool, and from the Danish and Swedish, *swamp*, wet ground.)

February 26—First Sunday-school; 200 children.

March 9—Stations of the Cross; prayer read by Father Stonestreet; hymns sung by Misses Elliott, Major, and Amelia Egan.

March 11—Sermon preached by Right Rev. Bishop Spalding, of Louisville, on "The Unity of the Church".

March 13—First meeting of the Sanctuary Society.

April 8—First Easter Sunday—Father Daniel Lynch, S.J., preached his first sermon in the new church.

May 31—First May Procession—Miss Mary Ward, Queen of the May; Miss Mary Bowen, Maid of Honor. First concert of the children of St. Aloysius' Sunday-school.

June 21—First celebration of St. Aloysius' Day. A number of the children made their First Communion and afterward took their breakfast in the lower rooms; in the evening, Right Rev. John Whelan, Bishop of Mobile, presiding, the children renewed their baptismal vows.

July 25—Father Wm. F. Clark succeeds Father Stonestreet as pastor; and on August 7 Father Wiget comes as an assistant.

September 17—The Parish School opens in the lower church with 250 boys and girls.

September 24—Removal of Parish School to the Douglas Mansion, rent for $400.00 per year.

November 11—First Confirmation—150 persons, of whom 50 were adults, were confirmed by Archbishop Kenrick.

1861

July 1—First annual exhibition of the Parish School in the lower church.

July 19—Rev. Father Wiget succeeds Father Clark as pastor of the church and Rector of Gonzaga College.

November 10—First Mission—given by Father McElroy, S.J., assisted by Fathers Sourin, Maguire, S.J., and other Fathers. Father McElroy was then 80 years old, but with all the physical and mental vigor of one much younger.

1862

September 16—St. Aloysius Hospital, bulit by members of the church, finished; will accommodate 250. Father Wiget receives a commission as military chaplain of the Hospital.

Obituary

REV JOHN B. THEIS, S.J.

August 13, 1857 - August 15, 1932

Rev. John B. Theis, S.J., since 1924 a member of the Campion Faculty, died on August 15th, two days after completing his 75th year.

On May 28th, Father Theis had to undergo an operation, from which he seemed to rally at first. But very soon he began to decline rapidly, in spite of the loving and solicitous care of the good Sisters of St. Francis Hospital, La Crosse, who looked upon him as their great spiritual benefactor. Nor was the most skillful care of the best doctors able to prolong his life. And thus, after almost three months of constant suffering, borne with heroic patience, the veteran soldier of Christ and loving son of Mary went to his eternal reward on August 15th, the beautiful Feast of the Assumption. It is not surprising that our Blessed Lady, for whose honor and veneration he had always worked so enthusiastically, came to take her faithful servant to have him join in celebrating her triumph on that great day in heaven.

Father Theis was born on August 13th, in the year 1857, at Badem, a small village near Treves, in Germany. At the age of 14 he came to this country and took up his abode at Toledo, Ohio. On September 22nd, 1878, he applied for reception into the Society of Jesus and was sent to the novitiate of the German Province at Exaeten, in Holland. His normal training as a Junior he received at Wijnandsrade, Holland, and his three years of philosophy at Blyenbeck, Holland. Having completed his philosophy in 1885, he

was sent back to the United States and appointed teacher and prefect at Sacred Heart College, Prairie du Chien, Wisconsin, from 1886-1890. In the fall of 1890, he returned to Europe, to take up the study of theology at Ditton Hall, England, and in due time was ordained to the priesthood. This was followed by the tertianship at Portico, England.

Having thus completed the preparatory training of a Jesuit, he again returned to the country of his adoption, ready to spend himself for the glory of God and the salvation of his fellowmen. From 1894-1898 he taught at Canisius College, Buffalo, N. Y., and from 1898-1901 held the office of President of the College. After his term of office expired, he remained two more years at Canisius College as general prefect of discipline. In 1903 he was transferred to St. Ignatius College, Cleveland, where he continued his work in the capacity of teacher and prefect. From 1909-1918, Father Theis held the responsible office of treasurer at Campion College, Prairie du Chien, Wisconsin. In 1918 an efficient pastor was wanted for the large parish of Sts. Peter and Paul at Mankato, Minnesota. Father Theis was finally chosen and the six years of wonderful work in the spiritual and material upbuilding of the parish proved the wisdom of the choice. In 1924 Father Theis returned to Campion as spiritual father of the community. The quiet life he led there was frequently interrupted by apostolic work in the form of Forty Hours, retreats, and missions conducted in many places. To the very end of his life his ardent zeal for souls was far greater than his bodily strength and no trial was more severe for him than to be told that some work he might be contemplating would be beyond his strength. All through the many years of his apostolic work, Father Theis was freqeuently instrumental in sending many a young lady to the convent.

This sketch would not be complete without mentioning the great event of the Golden Jubilee of Father Theis's religious life, September 22nd, 1928. Father Theis himself was celebrant of the Solemn High Mass of thanksgiving. A very eloquent sermon was preached by Right Rev. Monsignor A. P. Kremer, Vicar-General of the diocese of La Crosse, and for many years an intimate friend of the jubilarian. The large number of priests and friends attending the celebration, together with some relatives from Toledo, Ohio, were an eloquent proof of the general appreciation and love for the venerable jubilarian.

The simple funeral services customary at the burial of a Jesuit were held at St. Gabriel's Church, at nine o'clock, on August 18th, with Rev. Father Quinn, President of Campion, as celebrant. The church was filled almost to capacity by the parishioners. Two nieces of Father Theis had come from Toledo. All the Sisters of St. Mary's Academy, whose regular confessor Father Theis had been for years, were present. Some fifty Jesuits and many diocesan priests attended. Among the latter, Right Rev. Monsignor P. Pape, pastor of St. Joseph's Cathedral, La Crosse, and Rev. K. Beyer, the venerable chaplain of St. Rose Convent, La Crosse, came to do him honor. His remains were laid to rest in St. Gabriel's cemetery.

R. I. P.

A. M. D. G.

VARIA

Other Countries

AUSTRALIA

Archbishop Mannix and the Jesuits

A glowing tribute to the work of the Irish Jesuits in Australia was paid by the Most Rev. Dr. Mannix, Archbishop of Melbourne, when he blessed the foundation stone of the new Jesuit Seminary at Watsonia.

After paying a debt of gratitude to the Irish Province, His Excellency continued by saying that the time had come when, in his wisdom, the Father General of the Society thought that the Australian Province was ready for Home Rule.

The building at Watsonia was the crowning monument of the Irish Fathers who had lived and labored with the Jesuits in Australia. He had never called upon the Jesuit Fathers for help that he did not meet with a generous response.

He had called upon them to take charge of Corpus Christi College and Newman College, and many other undertakings in the diocese. When the Catholic Broadcast House was established, the help of the Jesuits was again sought. It was known that the Jesuits were very successful on solid ground, and it was felt that they would be equally at home on the air. Wherever the Jesuits had been they had been successful.

BRAZIL

In an interesting letter to Rev. Father Luis Parola, Father Luis Gonzaga Jaeger of the Province of South-

ern Brazil gives an account of an excursion which he made last January in order to find the place of martyrdom of the servants of God, Fathers Roque Gonzáles de Santa Cruz and Alonso Rodríguez. He believes he has found the true place where Caaró mission once stood. The reasons upon which he bases this belief are four, which indeed render it highly probable though not strictly certain. The place pointed out by Father Jaeger is found in the northern part of the towns of San Lorenzo and San Miguel; and of this place he gives the following description: "If I'm not mistaken, one of the ancient records terms Caaró a delightful place. . . And indeed, it is a place worthy of the topographical intuition of Father Roque; a plateau 500 meters long and 300 m. wide, in the form of a crescent, one-half of it being a meadow, and the other half, a tall forest with very old trees. The plateau is surrounded by 17 magnificent springs of excellent, abundant and inexhaustible water. The two best of them I christened Roque González and Alonso Rodríguez. . . Being convinced of having discovered the real Caaró, I made the necessary provisions to erect there, when their beatification draws near, a large white cross with the following inscription: IHS. LOCUS MARTYRII BEATORUM R. GONZALEZ ET A. RODRIGUEX, S.J. 15. XI. 1628."

CANADA

Indian Missions

Reverend and Dear Father Editor:

After much prayer and mature consideration I have determined to fly to my missions in a hydroplane. Thirty years I studied, to squander two-thirds of my time in the manner of travel described below, to and from my thirty-nine missions, which are widely

separated, often by a five or six-day canoe journey.

I am a lone missionary in a territory of 70,437 square miles, between Lake Winnipeg and James Bay. The doctors say I cannot continue with canoe and dog-team on account of knee trouble. There is, at present, no priest to aid or replace me and I am now well equipped for these missions, being in my prime, knowing the Ojibway Indian language fluently and the people intimately. During ten years of continual effort I have been confined to my Catholic neophytes. It is my ambition to extend my missions north into the camps of the Pagan Indians whom I know to be desirous and ready for the Word of God. Zeal shall be no longer reckoned by the distance in miles mushed, but by the number of souls converted.

I have studied and practised successfully as a mechanic and pilot and my mission is perfectly adapted to flying, there being no part of Canada where lakes are more numerous. My Secular and Religious Superiors have encouraged me spiritually and financially.

Yours hopefully in the Sacred Heart,

JOSEPH M. COUTURE, S.J.

An account of missionary travel, old style, follows:

"I shrunk from a huge billow which caught our slowly-rising bow and dashed a heavy spray of stinging cold water into our faces, already smarting under the whip of the whistling north gale. A coat of ice everywhere burdened our craft which was already laboring under a load of five men and equipment with a canoe in tow with its cargo of dogs. There was question of swamping. 'Shall we turn back, Father?' 'No,' I replied to Sam King, our Indian pilot. My motto is 'Never turn back.' Two days, the 25th and 26th of November, we fought into the teeth of that

storm which swept unimpeded over Ontario's level height of land from the not-too-distant ice-frozen Northland. Nipigon Lake would be next to surrender its violent waters to the unrelenting strength of the closing grip of winter.

"The second evening away from Sand Point, when the waters calmed in the cove between Caribou Island and Champlain Point we reverentially witnessed the obedience of wind and wave to the Will of the Master, Who seemed, as it were, to have sent an angel to breathe a magic silent breath, forming in the fraction of a second, a mile of undulating ice, dark-polished, transparent, too fine to feel. Falling snow soon whitened the lake all around. Admiration soon turned to anxiety. The ice thickened quickly. Large sheets of new ice broke and shoved and slid under one another. Approaching shore later we were obliged to break a passage with a pole till solid footing could be gained on the thicker shore-ice. Camp was set, the dogs fed; we ate and said our Indian prayers at the camp fire. Outer clothing was cast off and I slipped into my eiderdown. Sam remained standing, looking, listening. The wind was rising again, he feared. Before morning the boat would be ground to pieces in the jaws of polar ice. We abandoned the eiderdowns —better save the launch while we may. It is late and it is very dark. I light and feed two huge fire-piles to act as torches. The Indians chop a passage for the launch to the shore, sliding severed ice underneath and forcing the boat forward till she drags on the sand. The men pull sideways at the center of a long chain hitched from boat to tree, the slack is reefed and the experiment, with this substitute for block and tackle, is repeated till, little by little, the boat is dragged to safety. There we let her lie till daylight when we would pull her high and dry and prop her up for winterage.

"We roll out early in the morning. It is too cold to stay abed when the camp fire is long dead. When unchaining the dogs, two of them, Wolf and Tiger, broke loose. These dogs, each weighing 125 pounds, were strong sons of a MacKenzie River Malamute and a huge timber wolf. In the excitement now they became wholly savage wolves. There were angry growls. Wolf rushed on Tiger. The two snarled, gripped, tumbled, tore hair and flesh, seeking a death-hold. I fortunately caught Wolf's chain, dragged him back, and the men beat off Tiger. A moment more would have meant loss of one at least of these fine beasts. Tiger would not be caught. I set a lasso-snare and coaxed him finally with a fish on a stick to step into it. A quick jerk of the rope and I had him by the leg.

"Indian file, one man tracking the dog-sled with the luggage, the rest each with a dog on a chain and with pack-sack, stick or axe in hand, we stumbled for miles on shore rocks covered with fresh ice from the splashing of the waves till we were well in from the mouth of Gull Bay where we risked a crossing, stepping cautiously over the new ice which had welded together older broken blocks. The last few miles of this ten-mile bay, dog-driving became feasible and we rode up in style to the Indian Reserve.

"From November the 28th till December the 15th I remained at Gull Bay preparing for the great feast of Christmas. My everyday mission activities included preparing the altar for Mass, a half-hour in the confessional, Mass, a forty-minute sermon, Communion to all the Indians, Thanksgiving prayers, an hour of Catechism to children in the forenoon, and after dinner often two hours of singing lesson and instruction for the elders, later visiting all the log cabins, baptizing, marrying couples, teaching Mass-servers, smoking and conversing with the men, and

evening devotions, with another long sermon, followed by confessions till 10.30 or 11 P.M. There is no privacy the whole day. If I were not in the church, (granting that our shack at Gull Bay could be called a church), at all times the Indians crowd around me, requesting medals, Holy Water, medicines, gramophone and baby blessings, tobacco and often remaining with me for no ostensible reason. Travel is difficult and entails hardship and suffering but it is a treat in comparison to life at the mission itself.

"December 12th, the "Freeze-Up". Beyond the entrance to Gull Bay stretched a 2,400 square mile road of ice. I would visit a few missions on the lake and return to Gull Bay for Christmas. On Monday, December the 16th, Nate McGuire, a half-breed Indian, and I took to the trail. A three-hour run brought us within a mile of Nipigon's Gibraltar, half a mile in front of which lay Undercliff Island. Between the high cliff and the island a current ebbed back and forth. We figured we were still some distance from the current's dangerous ice and would avoid it as the Indians do, by heading for the island. My guide probed with a pole. To our dismay his stick slid easily through, and water surged up over the ice. We tried to left and right and behind and there was no safety. Ahead there was more solid ice. We moved cautiously, testing everywhere. We could not turn back over the thin ice we had crossed because it was now too weakened with the holes punched and dangerously weighted with water. An hour went by, two hours. It seemed that we were on an island of firmer ice, not a quarter of a mile each way, surrounded by a very thin flow. Two or three inches of water was flooding over large surfaces, wherever we had punched holes. Our feet and legs were numbed with the cold water. The dogs

shivered. Sensing danger on all sides they kept close to us, crouching against our legs. Ice froze on our leggings and on the dogs' shaggy hair. Each time we drew the sleigh from the water more ice formed on the runners. McGuire now more cautiously made holes and at more rare intervals, for the water was spreading and getting deeper. We feared we would sink. Three, four hours, groping and in growing fear. Darkness found us still prisoners. A desperate move was planned. At 8.30 P.M. McGuire, the lighter man and more fleet of foot, would try alone to cross the main channel to the cliff. He succeeded. McGuire whistled to the dogs. I, lying prostrate on the sleigh, the better to distribute the weight, then urged the dogs to mad gallop. Half way across the ice sagged in a gentle curve, like a wave, under the weight of the sleigh. I saw water on the ice ahead where McGuire's foot had gone through. 'Haw', I cried fiercely to my leader and he obediently swung the team left. I was saved!—Saved for God's ministry."

CHINA

In the Hands of Communist Bandits

For 17 months, Father Esteban, S.J., a Spanish missionary of Wu-Hu, China, has been in the hands of the Communists. After several vain attempts to obtain his release, news was received from the prisoner. In a letter written December 1st, 1932, Father Esteban, writing to the Missionary Father of Wu-Yen, says:

"I have communicated with the head of the band of Communists, and he has agreed to give me my freedom for 2000 piastres. You may send the money to Loshien and Su-Wei ngai-tcheng-fu. I have also arranged for the release of the Father of Yao-tchen, under the same conditions."

Having no guarantee from the Communists, the Father at Wu-Yen addressed a letter to Father Esteban, seeking more information on the matter, and sent it through Laomey and another Christian servant, who could get through the Communists because he had friends or relatives there. The two returned with a letter from Father Esteban, dated January 1, 1933, which contained the following: "The Christian Hu-Yu Lai was here, bringing me your letter of December 22. The Communists have agreed to have the Christian bring the money to Lo-Ping, and then accompanied by one of their own to bring the money here. They will then allow me to go to Wu-Yen, as they will not trust me and will not allow me to leave this place before the arrival of the money."

The Father at Wu-Yuen began to entertain strong suspicion about the fidelity of the Communists, and he was thinking of closing all communications with them. But the two Christians who had brought the letter from Father Esteban urged him to go through with the affair. The condition of Father Esteban's health was alarming. He showed the two messengers his arms covered with wounds, and told them that his entire body was likewise affected. The Father at Wu-Yuen, in his doubts, consulted his superior and with his permission went ahead with the payment of the ransom.

On February 5th, the bandits received the 2000 piastres asked as ransom, but no attempts were made by them to release the prisoner. Instead a letter was received from Father Esteban with the following:

Kan-Dong-Fesang, February 6, 1933

To Father Equizobol,

Dear Father in Christ,—

We have been deceived. They received the ransom

agreed upon yesterday, but now they ask for 17,800 piastres more. They have deceived us, but they cannot deceive Almighty God. Let us confide in Him and ask for His grace. I ask for nothing else save for the grace to persevere and to suffer gladly for His sake, even unto death. I am most happy in my present condition, awaiting a violent death whenever it shall please them to inflict it, or a natural death since my state of health is not of the best. Fiat voluntas Dei. I sincerely thank your reverence for the efforts you have made to obtain my release, and I repeat that I ask for no more save your prayers. Beg for me the blessing of His Grace, the Bishop, and of my Rev. Father Superior, and beg all the other Fathers and Brothers to give me a remembrance in their prayers. This may be my last letter to you. Warn the Catholic Mission of Jao-tchton, lest they fall into the same trap.

Your Reverence's humble servant in Christ,

P. ESTEBAN, S.J.

Every hope of obtaining Father Esteban's release is now gone,—like that of his confrère, P. Avito of the Mission of An-King, who has been in the hands of Chinese communists for more than three years. The brave prisoner of Christ offers his sufferings and his long agony in union with the Passion of His Royal Master, Jesus, for the salvation of China. Nor is his oblation less productive of good than the apostolic labors which, in the flower of his youth, the Father had offered to God.

P. EDMUND AMAT, S.J.,
Missionary in China.

New Catholic Schools in Northern China

On the 18th of June, 1932, the Catholic University of Pekin granted degrees to 14 students, six of whom were Catholics. On the following day 94 students of the High School attached to the University received their diplomas. Of all the Universities in Pekin, the Catholic University alone remained opened throughout the scholastic year, the others being compelled to close for part of the time either on account of communistic activities or for lack of funds.

The Catholic University of Tientsin, run by the Jesuit Fathers, has this year successfully completed its organization, adding to the courses already existing, a four-year course of secondary studies. This was indeed an unhoped-for accomplishment which has given a new impetus to the work of the Institute, and many are already seeking admission into the school. What is of even greater consolation is the spiritual re-awakening which is taking place among the student body of the University, 32 of them having asked and received Baptism between the months of June and October.

A tour through the province of Shantung shows the Catholic schools there in a most flourishing condition, and well organized. Especially is this so of the girls' schools under the care of the American Sisters, who attract to their schools the children of the better classes.

EGYPT—Miniah

The 126,660 Catholics of Egypt are grouped thus according to the different rites:

Latins	64,627
Coptic Catholics	34,015

Greek Catholics	15,982
Maronites	6,729
Armenian Catholics	3,417
Syrian Catholics	1,595
Chaldean Catholics	297

The small number is explained in part by the activity of the Protestants. They, in fact, possess 21 societies, occupy more than 60 stations and employ 350 missionaries and 1,150 native helpers; they have founded schools and universities and have preached even in the public place. "One Thursday," writes Father Kandela, "I visited the school of Cheikh Zein-ed-dine. Departing from the school, I saw some distance away, a minister seated in a chair, a bible in hand, speaking as if among friends to a throng of about a hundred which was assembled about him. Each had a distaff in his hands spinning all the while they were listening to the preacher. Unfortunately, some of the listeners were Catholics. Before arriving at Tahta, I saw three other ministers, bible in hand, walking together; each having just come from the same village. They were native helpers, paid generously by the Missionary Society. Every Thursday, they go from village to village, preaching their error and draw to their church thousands of Coptic Schismatics. They spread their teaching by distributing, often gratuitously or for a few cents, their pamphlets and especially their Bible."

In Upper Egypt, the Fathers are fighting this propaganda particularly through their schools. They have just opened two schools for girls in Koussie and in Beni-Mohamed. The most consoling results are the numerous vocations that are begotten there. Almost all the Seminarists of Cairo and of Tahta have come from these villages. The small village of Hammas, among others, possesses only 25 or 30 Catholic fam-

ilies; however it has given 6 junior Seminarists to Cairo, 2 senior Seminarists to Tahta and 4 priests.

Furthermore, the Coptic Catholic Church has great need of priests. Their three dioceses have only 64 while there exist in the Coptic Schismatic Church 1,465.

ENGLAND

Our readers will be interested in the following sketch of Father Joseph Rickaby, who died on December 18th, 1932. The account which we give is abridged from the obituary published in the April issue of *Letters and Notices*.

Joseph Rickaby was born at Everingham in Yorkshire, November 20th, 1845, and his father was the family butler to the Herries's. Young William Herries had developed a strong attachment for this diminutive youth who lived down at the Lodge. When, therefore, the question of schooling arose, William Herries would normally have followed his elder brother to Stonyhurst, but he vehemently refused unless his friend Joe were allowed to accompany him. At last a compromise was effected; William went in 1853, Joe following on September 26th, 1855, when he was a little more robust. It was a complete success, and none of the boys at Stonyhurst ever guessed that the inseparable companions were not on terms of social equality.

Lady Herries was a woman of great holiness of life. Her hopes that at least one of her five sons would become a priest were, one by one, shattered, and she envied Mrs. Rickaby's proud privilege. Once a fortnight when the rules of Novices and Juniors allowed a Sunday letter home, she was as eager as Mrs. Rickaby for its arrival, and the two mothers sat side by side at the Lodge fire pouring over Joe's letters.

Joe Rickaby's studies at Stonyhurst were quite suc-

cessful, it seems, to judge from the list of prizes and honors he received; but life must have been very hard for the shrimp of a boy who loved to roam the Park at home. Thus he says pathetically of Father Clough, whom he always greatly admired, and who was his rector during the greater part of his school days: "He used to let us go out of the playground, and he let us see the green fields." (Schoolboys led a more cloistered existence then than do their modern counterparts.) It was the craving of that young heart for nature, rather than the stern environment of wet footballs and grim Stonyhurst cricket. And yet that craving remained as the background of his active life till the moment when he had perforce to exchange it for a wheelchair. On the completion of his Stonyhurst studies, he entered the Society at Manresa, Roehampton.

By 1870 he had completed his philosophy course at St. Mary's Hall, and attained his M.A. at London University. Whatever his board thought of his Philosophy "universa", we do not know, nor do we know of whom it was composed. At any rate, his London Examiners were less reticent, and they styled him a brilliant examinee, one of them testifying to the remarkable accuracy and thoroughness displayed in a quite exceptional set of papers presented.

Placed on the Stonyhurst staff, he taught the London B.A. candidates, a class composed of the Secular Philosophers and Seminarians, and at the age of twenty-eight went to St. Bueno's to begin his theology (1874). It is not surprising that he was never placed on a staff of College Masters. We have already alluded to his extreme frailty of body, but when one remembers the strange magnetic charm which he was ever afterwards to have over youth, the impulse is to surmise that he would have had just his own way with a class. From 1878 to 1926 he was intimately associated with the training of the youth of the Society,

intellectually and spiritually, and for nearly twenty years he was the spiritual confidant of the theologians at Oscott College, Birmingham. Indeed, it may be said that the work for that College crippled him. Certain week-ends which took him there, implied standing in the corridor of the train from Oxford to Birmingham, and the result was a permanent rheumatism. The period falls into three well-marked sections, two of splendid intellectual activity, and one in which the mind must tussle with the growing infirmity of the body.

From 1879 to 1896 Father Rickaby was at St. Mary's Hall, Stonyhurst. He taught Ethics and Natural Law, he was Spiritual Father, he was Prefect of Studies, and all the combinations of these important offices; but always he was moulding the young mind, delighting in its freshness, and charming and educating by the originality of his thought and the breadth of his sympathies. Walking was his hobby, and walks they were indeed; but far from exhausting his frail frame, he returned from these astounding trips mentally and physically invigorated. One might meet him time to time, with a clumsy walking stick, hat, boots and clothes of an irredeemable tint, and a scrap of all but illegible notes in his hand, preparing one of his sermons. An injudicious reporter once asked him for his "manuscript", and he was handed with a smile a half-sheet of note-paper which had been scratched about with a pen.

One thinks of the sermons in the College Church. Cardinal Vaughn, then Bishop of Salford, was pontificating, and Father Rickaby was to preach. How well we remember the great Prelate's words of encouragement and blessing as he placed the stole upon his shoulders, and aided the trembling hands. In the pulpit itself, conventional gesture went to the winds. His left hand hung limp from the rail; his voice was faltering for a moment, while every eye and ear were

upon him. Then it rose to its full power; and boys, villagers and philosophers were absorbed in that eloquence which each felt was designed especially for himself.

Our second period includes the time spent at Campion Hall, Oxford. This comprises besides his own work for the B.S. thesis, the conferences to the undergraduates at Oxford and Cambridge, the work at Oscott, and the intercourse with our own students at Campion Hall itself. In the autumn of 1897 he was taken away to the Scriptorium at Farm Street, returning to Campion Hall at Michaelmass, 1899. He was matriculated as a research student; and in October, 1901, was given the degree of B.S. for the dissertation on "The Origin and Extent of Civil Power." This was later published in book form as "Free-will and Four English Philosophers."

One of those who studied at the Hall when Father Rickaby was Spiritual Father writes: "He loved every stone of Oxford; and for one of its illustrious sons, Cardinal Newman, he cherished lively affection. He took me to see Newman's undergraduate rooms at Trinity, and later to Oriel, where he was a Fellow, to St. Mary the Virgin's where he preached. In later years Father Rickaby bore, to my mind, a striking resemblance to Newman. To see him sitting in the chapel at Oxford giving a domestic exhortation, was to see a fine and venerable figure, magnificent in his love of the Society and devotion to its interests. He spoke without notes, in pleasing and forceful language; and though one may sometimes have felt inclined to disagree, there was no denying the originality of his treatment, and no gainsaying the earnestness of his manner."

Father Rickaby himself, in publishing his notes, "Waters that Go Softly," failed to reproduce the vivid quality of those vital addresses; and it may well be

that the reason for this failure is inherent in the method he employed, and the very life and charm of his talks. They were not discourses or meditations, but rather flashes of intuitive vision, which as it were, lit up and revealed the landscape of religious truth. One such striking development was his reference to the words of St. Augustine, who viewed the Church as a procession, the head of which had turned beyond the veil, viz. Christ and the Apostles, but, we, in following preserve the sense of unity. "Illi viderunt caput, et crediderunt in corpore; nos videmus corpus, et credimus in capite."

His third period is that of decay. In 1924 he left Campion Hall, and for two years was back at the Seminary. When the time came to leave, he asked to be wheeled to the point before the main doors at Stonyhurst, and said: "Leave me here for ten minutes." There he sat, quietly reviewing his life, praying perhaps for Lady Herries who sent him there, for Father Clough, his great rector, for the souls for whom he had been made responsible. There was the wonderful charm of the peace of nature around him, and behind was the home and training-ground of the youth that he loved. "Take me back now," he said, "I shall never see this again."

From more than one source we have heard his love of St. Augustine voiced, and it was undoubtedly very deep and touching. For all that, he was not a great Augustinian. His was an entirely prayerful approach; and if in doing so his interpretation was not based primarily upon scholarship, still it brought out the beauty of the two minds, delicately attuned to eternity. We remember his delight in drawing out, whilst giving the Exercises, the parallels from the City of God and comparing them with St. Ignatius's concept of the powers of evil as presented in the Two Standards.

In his general treatment of the Spiritual Exercises, he had all that charm of utterance that we have referred to, and he became a most popular Director for the Clergy in most dioceses of England. To the translation of the text of the Excercises, which he published in 1915, he devoted enormous care. It was current talk that Father Rickaby had learnt Spanish in order to be able to read St. Ignatius's words in the original. This may have been so; the text is a most valuable contribution; but, as we are thinking more of the revelation of his character than of trying to appraise the ultimate permanency of his writings, we may say that his soul shines out characteristically in all these notes, even where for scholarship's sake, he had tried to be most objective.

Without doubt, his translation of "Rodriguez" is a masterpiece in its way; but it was not the sort of task that he would have taken up motu proprio. There are certain aspects of Father Rodriguez's spiritual system that Father Rickaby had difficulty in accepting; and his first attempt was more editorial in character. But once he had understood Father General's wish—namely, that a translation alone was called for, —he threw himself into the work with all the vigor of a much younger man. To appreciate what we had suffered from for so long in our daily spiritual reading in the refectory, one has but to compare, almost at random, the old re-translation from the French with Father Rickaby's splendid English. It is said that the original Spanish was a classic. The present version must be regarded as a worthy dress in the English tongue.

It is interesting to learn that he thought he was entitled to sing his "Nunc dimittis" when he went down from Oxford after having completed his Newman Index. He had then still before him all his work on the Exercises; but with the last proof of the "Rod-

riguez" passed for printing—and it was no easy matter to get the final permission to proceed—he might intone the canticle with a clear conscience. He had finished his work. It may be remembered that in "Waters that Go Softly" he likens a Religious's Rule Book to "a list of things that have to be done and suffered for Jesus Christ". That book was now closed. He received the Last Sacraments in November, 1932, due to an attack of bronchitis, a not unusual ailment for a man of his age; and he died on December 18th, at St. Bueno's, and was buried near his brother, Father John, at Pantasaph. R. I. P.

HOLLAND

November 30, 1932, there was inaugurated by the Bishop of Eichstatt the information process for the introduction of the cause of the beatification of Father Jacob Rem. Father Rem was born in 1546 and made his humanistic and philosophical studies at the University of Dilligen. He entered the Society in 1566. In the Society he was extremely fortunate in his companions. He was received by St. Francis Borgia, had St. Stanislaus Kostka for a fellow novice, and, returning to Germany, lived with St. Peter Canisius. For fifty years Father Rem worked as priest and preacher, teacher and prefect, in the Colleges of Dilligen, Munich, and Ingolstat. His efforts were always directed to spreading devotion to the Blessed Mother. He founded in 1575 the first sodality in South Germany, and throughout his life, by preaching, writing and the extension of sodalities, fostered devotion to the Blessed Virgin. He died on October 12, 1618.

INDIA

Death of Mgr. L. Van Hoeck, S.J., Bishop of Ranchi

His Lordship, Monsignor L. Van Hoeck, S.J., first Bishop of Ranchi, died on Sunday morning April 30, 1933, at Ranchi, of heart failure brought on by cancer of the throat. His Lordship had been ailing for the past year and last August went to Belgium where he was treated to all appearances successfully at Louvain. A complete cure was predicted, but His Lordship could not bear the inaction required for a long convalescence. Work of a very important nature forced him to return to India too soon and it was not long before signs of the reappearance of cancer were visible.

His Lordship spent some weeks in Calcutta early this year where he underwent a radium treatment at the Presidency General Hospital. The doctors, however, soon said that all treatment was unavailing and Monsignor Van Hoeck went back to Ranchi knowing full well that his days were counted.

With his usual indomitable energy he wanted to work for his beloved diocese to the last. It was only his strong will that kept him alive so long.

Monsignor Van Hoeck was born at Antwerp in Belgium on April 7, 1870. He was specially educated for the mission at the Apostolic School in Turnhout, a school which has supplied hundreds of missionaries to all parts of the world. He entered the Society of Jesus in September 1889 and was sent out to Bengal towards the end of 1892. As a Scholastic he taught at North Point, Darjeeling and at St. Xavier's, Calcutta. After his theological course at Kurseong, he was ordained priest in 1903 and went back as Prefect of Darjeeling. A stern man, whose will was law, the boys called him "Bendoek"— a play upon his name—and they respected him.

In 1907 he obtained his heart's desire and was allowed to go to Chota-Nagpur as a missionary. It was the time when a great mass movement of conversions was sweeping over the western extremity of the Chota-Nagpur mission. In the native state of Jashpur whole villages were asking for baptism and the pioneer Father DeGryse worked till he dropped. At his death he left his young assistant at the head of a district of 30,000 souls, most of whom were still catechumens. A group of 700 were under instruction at the bungalow at Kurdeg and Father Van Hoeck had to call for immediate assistance to deal with the situation.

Father Van Hoeck was an indefatigable worker who never spared himself. In those days he never returned to rest before 1 o'clock in the morning. He travelled around his district at the double and often required two relays of bearers to carry his luggage. On his second tour he baptised 11,000 Jashpuria babies in three weeks.

His catechumenates at Kurdeg have remained famous in the history of the Chota-Nagpur mission. Instruction was carried on day and night in batches and at one time three batches of eight cooks each had to prepare food without stopping night and day to feed the thousands that came for instruction.

Two years of this superhuman activity undermined even his constitution. He was several times laid low with malaria. He only left his beloved mission, however, to take over the important post of Rector of Manresa House, Ranchi—more important then because there was no bishop in Chota-Nagpur.

For nearly ten years he directed the fortunes of the big Ranchi house which houses so many mission activities. His especial work was the organization of St. John's High School which he brought to a very high level of educational perfection. At the expiration of his rectorship, he went as Superior to Tongo.

In 1920 the Holy See created a new diocese of Patna by splitting up the huge diocese of Allahabad. The mission was entrusted to American Jesuits. To found the new and difficult diocese Rome could find no one better gifted than Father Van Hoeck, who was consecrated at Ranchi on March 6, 1921, by the then Archbishop of Calcutta, Dr. Brice Meulemen. The new bishop set to work with his usual energy with the handful of American and Indian priests at his disposal. In 1925 he went to America to make his new mission known and he was successful in arousing the enthusiasm of his Jesuit confrères. Henceforth fresh recruits and more plentiful alms began to flow in. He founded an indigenous sisterhood at Bettiah and opened an Apostolic School to provide Catechists and Priests, and he had just completed the enlargement of his pro-Cathedral when a still more important mission was thrust upon him.

The Bengal mission, under the direction of the Belgian Jesuits, had been increasing beyond all expectations in Chota-Nagpur, Dr. Van Hoeck's old mission-field. More than 200,000 aborigines had embraced our holy religion and Rome decided that it was time to erect this fruitful field into a diocese separate from Calcutta over 200 miles away. Monsignor Van Hoeck was the very man to whom to confide the foundation of the new diocese. He left Patna much to the regret of numerous friends to whom his unflagging zeal had endeared him. But his reception in Ranchi was a triumph. The people knew him and they came in their tens of thousands from all over the mission to welcome him. He was at home from the outset. He devoted himself especially to the development of education, and in these latter years especially to the education of the Indian clergy. He started the building of a model seminary which will be his memorial, and spared no money to make it as efficient as possible.

Social works too engaged his attention and the bishop succeeding in grouping his people into a strong, united association, "The Chota-Nagpur Catholic Sabha" to defend and promote their interests. This association has been recognized by the Government as the representative body of the Catholic community which now counts more than 280,000 souls.

Monsignor Van Hoeck was not old as bishops go, and with his strong constitution he was expected to enjoy many years of strenuous life, but Providence deemed his life work sufficient. He will long be remembered and very many will respect him. He was a model bishop giving himself entirely to his flock, knowing them intimately and mixing with them with most paternal affection. This pioneer bishop whose mission it was to found two great dioceses will remain a great figure in the history of the Catholic mission of India. May he rest in peace.

The Calcutta Herald,
May 7, 1933.

The *Letters and Notices* of the English Province, in carrying the notice of the death of Bishop Van Hoeck, adds the following details:

"The secret act of sublime heroism on the part of Bishop Van Hoeck is made known at his death. Father General reveals that His Excellency, on returning to Europe for treatment for cancer, was informed by his doctor that cure was impossible, and that his death must take place within a year. Hiding this fact from all except his superiors, Bishop Van Hoeck returned gaily to India in order that he might pass away at his post of duty. Of him it is said that 'after Father Lievens, his name will stand out as the creator of Catholic Ranchi, our premier mission'. High praise indeed!"

The Calicut Mission

The Mission of Calicut, entrusted to the Fathers of the Venetian Province of the Society of Jesus, is one of the poorest Missions in the world. Far from being able to meet the necessary expenses for its development and for the development of its institutions, it has barely enough to pay the interest on the debts it had to contract successively. For the maintenance of its Novices and Scholastics it entirely depends on charity.

Their education takes several years, anxious as the Society of Jesus has always been to give to her future missionaries the best religious, scientific and literary formation; and this obviously implies a heavy outlay. Offerings do now and then reach the Mission, but these are almost all for this or that missionary, for this or that particular object. The Mission lacks just what it mostly needs, offerings for its general development and for the maintenance of its Novices and Scholastics.

The difficulties of the Mission are all the greater as it has not even a square foot of productive ground, nor a house of its own. All the members of the Mission, not one excepted, live and work in houses belonging to others. All its Novices and Scholastics have to be sent elsewhere for their formation, unfortunately at a far greater cost.

"What, then, have you done," one might reasonably ask, "in so many years that you have been in India?"

Well, in the way of institutions, we have, with God's help, done not a little for others, especially for the Diocese of Mangalore. Let us mention only the principal ones. The St. Aloysius' First Grade University College, with nearly two thousand students; the St. Joseph's Interdiocesan Seminary, counting one hundred and forty students hailing from no less than sixteen Dioceses of India; the Father Muller's Charitable

Institutions, including hospitals for men and women, a leper asylum, and a homoeopathic dispensary, which not only makes the institutions self-supporting, but allows a net income for the Diocese; a printing press, furnished with modern machinery and yielding a substantial income. In the field of conversions, besides mission stations, we may count two orphanages, a catechumenate, a hospital, schools, homes for the aged, homes for the Korgars—one of the lowest tribes of India—and workshops where catechumens and neophytes are taught various trades and enabled to earn a living.

Likewise in the Diocese of Calicut, besides schools, parishes and mission stations, institutions have been founded for the benefit of converts, comprising orphanages, a catechumenate, and industrial works.

In spite of all this the Mission is as destitute as ever. The greatest part of the College is not our property; much less so is the Seminary, whose buildings and endowments belong to the Diocese of Mangalore. Father Muller's Institutions and the Printing Press were handed over to the same, when its administration was entrusted to the Secular Clergy. Similarly the Charitable Institutions in Calicut are the property of the Diocese of Calicut, as are also the schools, the parish houses and the Mission stations.

In a true sense the Society of Jesus in this Mission may reverently say with Our Lord, that she has not where to lay her head. Is it not, then, high time to provide something for the Mission as such?

Of many pressing needs, the opening of a Novitiate is the most imperative. It will lessen the heaviest burden of the Mission, the cost of maintaining its youngest members. Still more: the Novitiate is the heart of every Province or Mission of a Religious Order, so much does its development depend upon the Novitiate. Accordingly, if our Mission is to have some

life of its own, and if it is to expand and eventually become a thoroughly Indian Mission, it must have its own Novitiate. The Diocese of Mangalore consisting of Catholics whose ancestors were won to Christianity by St. Francis Xavier, and whose faith and piety are deeply rooted, is a real garden fertile of excellent vocations. The opening of a Novitiate in the Mission will make them bloom more luxuriantly.

Hindu Review Praises Jesuit Missionary

The testimonies of the Hindu intellectual circle with regard to the work of Catholic missionaries are neither few nor without some importance these days. In the October issue of the great Hindu monthly review, *Sarasvati*, which is published at Hallahabad, Mr. Pundit Devi Datt Shuhla writes:

"Speaking of the origins of Hindu prose, we must affirm that, as in the case of many other languages, it owes its existence to the first foreign Christian Missionaries who, besides fixing its form, have opened up for it a path of wide diffusion. And we are pleased to realize that the missionaries of today are continuing their tradition. Thus. Father Paul Dent, S.J., not content with being able to write excellently in Hindu, is striving by means of letters and conversation to teach our young people to write in their mother tongue. It is also he who appears to be the promoter of the inquiry which now occupies our papers to discover the hundred best works in the Hindu language. Assuredly, he has great love for our mother tongue, and has a great desire for ever more progress in it."

Father Dent is stationed at the mission of the American Jesuits at Patna; he was ordained last year at the College of Saint Mary's, Kurseong.

—*Le Missioni.*

JAPAN

Tribute to Missionaries

At the International Conference of Ophthalmology, which was held recently at Madrid, Professor Chut Oguchi, the Japanese Delegate, spoke as follows in expressing the remembrance Japan still keeps of the labors of Portugese and Spanish Missionaries to bring all the benefits of Western science and education to the Empire:

"A Spanish Jesuit, Francis Xavier, came to Japan in 1549, not only to teach religion, but also the physical and astronomical sciences. Medicine, too, was introduced by Spanish and Portuguese Missionaries, who founded the first hospital for us. They saved the lives of thousands of lepers. Later the Missionaries coming from the Philippines continued this noble task. If the Japanese authorities had not taken such a contrary position toward Christianity, civilization would have taken hold in our land much earlier than it did. There is a duty of justice, therefore, to point out how much we owe to Spanish and Portugese Missionaries who have done so much to broaden the horizon of our culture."

A Spiritual Odyssey

From Buddhism to Catholicism, by way of Nietzsche, Schopenhauer, Tolstoi, a Methodist Bible and a Lutheran Pastor, and then to the Jesuits—this is the strange spiritual Odyssey of a young Japanese university man.

It was difficult; not that the truth was difficult to accept but rather that it was difficult to find. It was a blind groping, a burning desire for something, but not knowing what, an eagerness to go but an inability to know how or where.

As a young lad there had been one ideal ever placed before him: "The Emperor and Japan!" The whole burden of the teaching received at school was: "The Emperor and the Fatherland are the Highest Ideal!" His home training was a complement of that received at school.

When he was 18 years of age, a brilliant student and the hope of his family, he fell the victim of a long siege of sickness. The physical illness kept him in bed, but it was not the physical illness alone that tortured him. He was young, an enthusiast, a modern Japanese. He dreamt of great deeds. He wished to share in the work of expansion and glorification of the nation. But now he was sick and he was afraid that he was going to die. He dreaded the thought of disappearing from life, having been nobody and having done nothing. Confined to his bed where he lay day after day, he gave himself to much quiet thinking. He began to question the ultimate value of his ambitions. He became doubtful about the standards he had been using for gauging the things of life. His aims appeared empty and vanishing. He should direct his energy and his enthusiasm towards something imperishable. Life was puzzling him, worrying him, driving him to despair.

He thought about religion. Officially, he was a Buddhist, but, practically, this amounted to nothing more than assistance at a religious ceremony performed at home once a year by a visiting bonze. Perhaps the West could offer him a religion or, at least, a philosophy that satisfied. So he read Nietzsche, Schopenhauer, Tolstoi—all that he could find. This view of the West, alas, served only to plunge him deeper into his despair. Far from allaying the horror of annihilation at the hour of death—the Buddhist Nirvana—these Westerners would deny that even in life or achievements there could be any value whatsoever.

He had almost touched bottom in his failure to find when his health rallied and he regained his normal strength. The cure of his body was followed by the gradual cure of his intellectual spiritual ills.

When he was allowed to return to his studies, his mother—wishing to give him something as a keepsake—presented him with an attractively bound little volume which she had received while a student at a Methodist mission school. It was a copy of the Gospels. He devoured the book and looked for more, read the Imitation of Christ and the Confessions of St. Augustine.

In 1913 his father gave him leave to study Christian philosophy. A Protestant friend, who had been helping him, advised him to go to Tokyo, so to Tokyo he went. He took lodgings with a Lutheran Pastor and enrolled at the Catholic University. In 1914 he was baptized—in the religion of his Protestant friend.

But still he was not satisfied. He observed a wide variance between his new religion and the religion of his teachers at the University. They seemed to understand Christ in a very different way. In 1916 he became a resident pupil at the Catholic University and in 1917 he was received into the Church. Later he entered the Society of Jesus and was ordained to the priesthood in 1929, Father Xavier Abe.

MADAGASCAR

A Night Among the Betsimisarakas

Dusk is gathering. We are seated at the door of a little hut kindly lent to us by the owner; it stands beneath the cocoanut trees, the large leaves of which droop mournfully as if worn out from the heat of the day. Not far from us is a brushwood fire and its ruddy glow adds to the melancholy aspect of the countryside. In the distance I can hear the steady swish

of waves upon the shore. Grouped near us are little children, men and women. Why am I sad? Is it because this is the last night I will spend among the Betsimisarakas? No, but I am saddened by the sorry plight of these poor people.

For twenty days I have traveled the countryside, at times in the depths of the forest, at others on the borders of a lake or near the sea. Everywhere the same distress of souls can be seen. My companion reminds these poor people that there is a God and that the time has come to turn from their idols to His worship. He tells them of their soul and its salvation. They listen eagerly; the good grain falls on fertile soil, but tomorrow we will go on and the birds of the air will come and eat the seed we have planted.

Why must we depart so quickly? Because the country is large and the scattered Christians so numerous that the Missionary can see them only at intervals of one or two months. We can only pray, "Thy kingdom come."

We enter the tiny, warm hut again, followed by a group of children. They gather about us and beg to be taught the catechism. It is not the first time I have heard such a request. Some catechumens not long ago said, "We have studied the catechism ourselves but send us a catechist to explain it to us." Everywhere comes the cry for the harvest is ripe but few are the laborers. How I would like to remain among these little ones and give them the knowledge of Our Lord and the Faith that they desire.

Morning comes at last and chases away the gloom that has filled my mind, for I have hopes that soon the missionaries of another company who have heard the call will come here to spread the Faith.

From *The Missions of the French Jesuits*

MEXICO

Tarahumara—Labors Among the Heathens

From Father Edmundo Galván.

The conversion of the pagans is considered one of the most difficult of the apostolic works in Tarahumara. There are about one thousand of these pagans scattered among six towns and settlements. Their principle reason for not allowing themselves to be baptized is the foolish superstition that if they are baptized the heavens will fall upon them, for they believe themselves to be the pillars that support the firmament.

The first time that I had anything to do with the pagans, I noticed that they are also much influenced by human respect. To the reasons that I offered them they invariably replied, "And what will the others say?" For this reason it seemed best to me to try to convert entire communities when endeavoring to bring those pagans to the Christian Religion.

I am going to recount the latest effort I made to baptize one of these groups of pagans, those of Aguergo. For some time I had been carrying on negotiations with the authorities of the village of San Luis Majimachi with the view to baptize the above-mentioned group. On the seventh of last June I received notice that they were ready to accept the Faith and, although I was very much occupied at the time, I dropped everything to avail myself of the opportunity. With great difficulty I managed to obtain six bushels of corn so that the pagans might have something to eat during the time that they were to be gathered together in the village of San Luis for instruction. Because of the good disposition of these Indians and on account of circumstances, this time would not ex-

tend to more than three days. One of the town officials of San Luis was appointed to go and advise the Indians that the Padre was awaiting them. We all thought this to be the most prudent course to follow so that the Indians would accustom themselves to coming to the village when the missionaries should visit it. A short time after the departure of the official, a man and a woman presented themselves for baptism. While the others were on their way to the village I instructed these two as best I could and finally, since they were very well disposed, I baptized them to my own great consolation. Meanwhile we received news that the official who had been sent to the Indians had gone on a spree with them, a report that was very believable although never authenticated. After three days this official returned to say that the officials of San Ignacio who happened to be in Aguergo were placing difficulties in the path of our negotiations so that the Indians would go to San Ignacio to be baptized. The ambition of those political bosses hindered me from carrying out what I had so much desired, and after an absence of six days I returned to Sisoguichi but had to start out almost immediately in the direction of Carichi where urgent business demanded my attention.

I have begun negotiations with the authorities of San Ignacio that they may permit me to baptize the Indians of Aguergo, and I have hopes of success within a few days. Yesterday, during the regular visit that I make to San Ignacio on the first Sunday of the month, I baptized and married an Indian from Raramuchi and to-day I was informed that another has just put in his appearance at San Luis asking to be received into the Catholic Church. After these humble beginnings may God grant that the conversion of all the Indians of this mountain region may follow, and that this grace may be obtained we ask that others also join their prayers to ours.

Father Salvador Martinez Aguirro also writes:

"Some of these pagans refuse baptism because they are the pillars that support the earth, and to receive baptism would be to invite universal disaster. And others get the idea of saying that their "Daddy" god himself does not wish them to become Christians, and that they saw him there on the cliff telling them, with angry countenance, not to receive baptism. All are terrified by the conviction that they are to die on the instant that they receive the sacrament of baptism; the horror of death had made them fanatics. They invoke God Who is there above, but they say that He gave the Tecolote (the owl) as god, and for this reason they dance the 'tutuguri' sacrificing two goats that the blessed owl may not turn away his head and destroy their crops. I have not learned of any other religious practices except, that in general, no one can give reasons for anything. All reverence a huge Cross that has been erected on the peak of a neighboring mountain. I have been unable to learn a thing about their burial customs; I only know that they carry their dead to the caves in the inaccessible sides of the cliffs, and that after the death of the head of a family they abandon their home and allow it to fall to ruin.

"They live in the village from the beginning of March until September or October, when they go down to spend the winter in their huts on the cliff where the weather is more pleasant. They are extremely fond of drinking. In general they are not polygamous, but they consider the woman as a mere cook and do not allow her to work in the fields as do other villagers in this region.

"Their sense of comparison, or or 'oti touto ekeino', is so embryonic that when I showed them some photographs that I had taken of them on a former occasion, they held them before their eyes head down or side-

ways without finding the true position in which to hold them; and much less could they recognize the fact that this was so and so, or the house of such a one. And at the same time they laughed apparently spontaneously and sincerely as does one who understands what he is beholding. Some did not even recognize themselves."

General Situation

The religious persecution, although not what could be called bloody, continues with diabolical intent. Two things seem to demand the attention of the tyrants; killing off as far as possible the Catholic worship and perverting the children and young people. The restrictions on the clergy are such that the priests in charge of parishes have to wear themselves to the bone in order to attend to even a part of their flock, since parishes contain at times as many as 100,000 souls scattered throughout extensive mountain regions. The unregistered priests live a precarious existence, for although in the capital, for example, they now meet with tolerance, in Guadalajara and other places they find it hard to keep out of prison and when arrested they have to pay large fines. Our Father Romulo Diaz was arrested a few months ago in San Cristobal, Chiapas, because some prisoners during the night made a hole in the wall of the church which stood next to the place that was serving as a prison, and thus made good their escape. And priestly blood has not completely ceased to flow; Father Lawers, a secular priest, was stabbed to death by a Communist as the priest was explaining the Gospel at Mass.

The perversion of the young, which is being carried on with such persistence by Minister Bassols, is not satisfied with persecuting private colleges to death; but has even gone so far as to try to install the badly

named "sexual education" in the primary and secondary schools. Fortunately, fathers of families have grown indignant and have protested in the newspapers and in assemblies, and many are resolved to declare a strike against the schools if they continue to insist on such immoral schemes. On the other hand, the "visits of inspection" to incorporated colleges are frequent, insidious and fanatic against all that seems to be Catholic. And, meanwhile, the school officials, at least in some sections, are spreading the most impudent propaganda for atheism and hatred of religion, even going so far as to oblige young children to write blasphemous compositions and to put on plays worthy of Bolshevik Russia. Arzubide, chief inspector of education, has even published a devilish work entitled, "The Practice of Irreligious Education for Primary Schools."

In spite of all this, religious worship continues on as well as possible. Children are being given religious instruction either in the schools, on the sly, or in the churches and catechetical centers which have grown more numerous in private houses. The Catholic press now hardly exists since it has all been surpressed and its property confiscated many times. But several weeklies and a daily newspaper in the capital, "La Balabra", courageously defend the rights of Christ and of his Church, though at the same time they expose themselves to the risk of a glorious end on the day that the fickle rulers shall so decree. There are various political candidates for the 1934 elections who pledge themselves to religious liberty, but it is impossible to trust either in their political triumph or in the fulfillment of their promises unless some powerful pressure is brought to bear upon them."

—From *Notices of the Province of Mexico*,

El Paso, Texas, July, 1933.

SPAIN

Our Former Colleges

Last March, various newspapers announced that our novitiate of Salamanca was destined to be used as a school and residence for the students, and the Governor assembled a commission in Salamanca to study this project.

The same reports announced that a petition has been presented to the Guardian of the property of the Society of Jesus, with the support of the Governor of Oviedo, that the former Residence of the Jesuits be presented to the Municipality of Gijon to be used as a municipal hospital. The plan is to install sixty beds there as an annex to the present hospital. The Mayor and the architect have visited the building to consider what alterations would be necessary.

It seems that, among other changes, they intend to convert the chapel of the College of San Jose in Valladolid into an assembly room, and to remove the statue of St. Joseph that adorns the face of the building. But the company holding the mortgage is strongly opposed to this plan, on the ground that this would lower the value of the building.

American Assistancy

NEW ORLEANS PROVINCE

Key West

Father William Power, S.J., former Superior of the New Orleans Mission, Missionary in the Southland and Visitor to various Provinces of the Society, celebrated his Diamond Jubilee at St. Mary, Star of the Sea, Key West, Florida.

On July 22nd, 1933, sixty years after his entrance into the Novitiate, the octogenarian celebrated Mass at the convent of Mary Immaculate. At the community dinner Mayor Malone, who lives opposite the church, was the only guest. On the 23rd, Father Power offered Mass at 9:30. He was the recipient of telegrams and letters, one of which was from his Paternity.

The Jubilarian wished all to be very simple, and this account of his life and the celebration is likewise plain and concise so as not to be distasteful to him.

MARYLAND-NEW YORK PROVINCE

A Report on the Status of the Cause of Catherine Tekakwitha

(Prepared at the request of His Excellency, the Apostolic Delegate, The Most Reverend Amleto Giovanni Cicognani, by letter written the day he assumed his official duties in Washington.)

APOSTOLIC DELEGATION

United States of America
No. 4774-i

1811 Biltmore Street
Washington, D. C.

June 2, 1933.

The V. Rev. John J. Wynne, S.J.,

Fordham University.

My dear Father Wynne:

Before leaving Rome I was informed in the Sacred Congregation of Rites of the cause for the beatification of Catherine Tekakwitha. The Sacred Congregation mentioned especially that there seems to be considerable interest taken in this cause and that it shows some progress.

As Apostolic Delegate in this country, I deem it my duty to do my best to cooperate in promoting this cause. Hence I approach you, as postulator, to ask you to let me know how affairs are progressing.

I would appreciate it very much if you would give me definite data on the present status of the cause, together with names of any of your Fathers who are acting as your aides in this country, as also the name or names of any who may be working toward the promotion of the cause in Rome.

May I add that if in this matter I can render you any assistance, I shall be most happy to do so.

Thanking you for any information you may be able to give me, and wishing you every success as postulator, I remain,

Sincerely yours in Christ,

Amleto Giovanni Cicognani,

Archbishop of Laodicea, Apostolic Delegate.

The Servant of God Kateri (Catherine) Tekakwitha, pronounced Te-ga-kwet-ha, born at Auriesville, Mission of the Trinity (or Martyrs), New York State, 1656, baptized at St. Peter's Mission, Fonda, nearby, 1676, died at Caughnawaga, Canada, Mission of St. Francis Xavier, 1680, admired by all for her holy life and the answers to prayer, apparently miraculous, attributed to her intercession.

Soon after Kateri's death, two of her directors, Fathers Cholonec and Chauchetiere, of the Society of Jesus, wrote her *Life*, Cholonec in three different forms. From that time until now, *Lives* and *Eulogies* of her have continued to appear. The tradition of remarkable favors attributed to her, beginning with the report of many attested by a distinguished Sulpician missionary, Father Remy, has also continued and it seems even to grow stronger and more widespread of late years.

In the 27th private congregation on new business in the Third Plenary Council of Baltimore, in 1884, a petition was adopted to request the Holy See to introduce the Cause for her beatification. They coupled her Cause for beatification with that of the Jesuit Martyrs, Isaac Jogues, John de Brebeuf and Companions. Because she was born where St. Isaac died, instructed and baptized near there, Fonda, by a Jesuit missionary, and directed later at Caughnawaga, Canada, by Jesuit missionaries, successors to the Martyrs, she has always been regarded as the most precious fruit of their blood.

As soon as it became clear that the Martyrs would be beatified, the preparation of the Cause of Tekakwitha was begun, under the advice of Father Camillus Becarri, d., and later of Father Aurelian Fajella, d., and for a time of Father Charles Miccinelli, Postu-

lators for Causes of members of the Society of Jesus, with the assistance of Father E. J. Devine, d., Editor of the *Canadian Messenger*, Father Samuel Granger, S.J., d., when pastor at Caughnawaga, Canada, and of Father Arthur Melancon, Curator of the Jesuit Archives, Montreal.

Father Miccinelli advised that this Cause should have its own Postulator in Urbe, as he had so many Causes of the Society of Jesus. Accordingly, Monsignor Joseph A. Breslin, V.-Rector of the North American College, Rome, was designated, and he appointed Reverend John J. Wynne, S.J., V.-Postulator here. Father Miccinelli has been kindly advising Monsignor Breslin.

Fortunately, with the usual research, the precious documents commemorating the holiness of Catherine and evidence of her intercession became available. The more important ones are autographs of the writers.

After the usual task of transcribing, photostating and translating these documents, the *asserta et articuli* were drafted, translated into Latin, Italian and French, and printed in these languages and in English for the use of members of the Sacred Congregation of Rites, for the members of the tribunal appointed to conduct the Processes, for the witnesses and for members of the hierarchy in this country and Canada, and primarily for the Most Reverend Bishop of Albany, Edmund F. Gibbons, to satisfy him that there was just reason for instituting this Cause.

The Cause was instituted by the Most Reverend Bishop May 22, 1931. As, for several reasons, the Most Reverend George Gauthier, Administrator Coadjutor of Montreal, could not conduct it in that See, where she died, he cordially, by letter dated January 12, 1931, authorized His Excellency of Albany to do so, since she had lived twenty years and was baptized in territory which is within that diocese.

His Excellency had selected for members of the tribunal for the Cause:

Presiding Judge: Right Reverend Monsignor Joseph A. Delaney V.G., Rector, Cathedral.

Associate Judge: Right Reverend Monsignor Michael J. Looney, P.I., Pastor, St. Joseph's, Albany.

Associate Judge: Reverend Louis Lavigne, P.I., Pastor, St. Joseph's, Cohoes.

Promoter of the Faith: Right Reverend Monsignor John P. Glavin, Pastor, St. John's, Rensselaer.

Notary; Reverend James Hilden, S.T.B., Pastor, Holy Cross, Albany.

Associate Notary: Reverend Edward J. Maginn, Chancellor.

Marshal: Reverend Joseph P. Kelly, S.T.D., Assistant Chancellor.

They opened their sessions for the Informative Process June 2, 1931. After examining twenty witnesses, eighteen chosen by the V.-Postulator and two appointed *ex officio* by the tribunal, they concluded taking testimony February 23, 1932. The witnesses are:

Most Reverend Joseph G. Forbes, Archbishop of Ottawa, Canada.

Very Reverend Canon P. J. Bourget, St. Regis, Huntington Co., P.Q., Canada.

Right Reverend Monsignor William Flynn, President, Marquette League, New York.

Reverend Peter Guilday, Ph.D., Professor of History, Catholic University.

Reverend Arthur Melancon, S.J., Archivist, St. Mary's College, Montreal.

Reverend John O'Connor, Editor, *The Evangelist*, Albany.

Reverend Peter F. Cusick, S.J., Martyrs' Shrine, Auriesville.

Reverend Joseph M. O'Connor, Pastor, St. Cecilia's, Fonda.

Reverend C. M. Hauser, S.J., Pastor, Caughnawaga, Canada.

Reverend Joseph A. Dunney, Pastor, St. Helen's, Schenectady.

Reverend Michael J. Dwyer, S.T.D., Pastor, St. Ambrose's, Latham, N. Y.

Reverend Paul de Mangeleere, S.J., Professor, Boston College.

Reverend Martin Scott, S.J., author, New York.

Miss Ellen H. Walworth (d.), biographer of Tekakwitha, Saratoga.

Madame Marie Louise Schroen, R.S.C.J., Kenwood.

Miss Katherine Hennessy, lecturer, writer, Albany.

Miss Monica Carroll, Port Leyden, N. Y.

Mrs. Thomas Hughes, Amsterdam, N. Y.

Witnesses Ex Officio

Right Reverend Monsignor John T. Slattery, Pastor, St. Joseph's, Troy.

Right Reverend Monsignor William Brown, Pastor, St. Mary's, Amsterdam.

The preparation of the Report and the Review of it were concluded on May 1, 1932, and the Process was concluded June 4, 1932.

The Report of these sessions was approved and, with the documents that had been submitted, and the canonical declaration that there were no writings to be examined in this Cause, was properly packed and sealed and carried to Rome, Monsignor Edward A. Pace, V.-Rector of the Catholic University, acting as Portitor.

The Postulator in Rome, with the Right Reverend Portitor, presented the Report to the Congregation of Rites June 27, 1932. They were told it would be opened in September or October, but on July 7th they were informed that work on the Report would begin at once. The late Cardinal Bonaventure Cerretti was

appointed Ponens, and Monsignor Angelo De Sanctis, Advocate. By rescript of June 8, 1933, Cardinal Luigi Sincero, who is earnestly interested in this Cause, was appointed Cardinal Ponens.

The Process *de non cultu* was instituted June 29, 1932. The tribunal was the same as for the Informative Process, with the addition of Reverend Henry Miller, Pastor of the Help of Christians Church, to act in case of the absence of Reverend Louis A. Lavigne. The six witnesses who testified on July 12 are:

Reverend Arthur Melancon, S.J., Archivist, St. Mary's College, Montreal.

Reverend C. M. Hauser, S.J., Pastor, Caughnawaga, Canada.

Reverend Peter F. Cusick, S.J., Director, Martyrs' Shrine, Auriesville.

Reverend Charles J. Mullaly, S.J., Editor, *Messenger of the Sacred Heart.*

Witnesses Ex Officio

Reverend Joseph M. O'Connor, Pastor, St. Cecilia's, Fonda.

Reverend John J. McGrath, S.J., Martyrs' Shrine, Auriesville.

The visit of Most Reverend Bishop Gibbons, with the tribunal and V.-Postulator, to the site of the grave of Tekakwitha, Caughnawaga, Canada, was made with great ceremony July 21, 1932, the Indians of the tribe of Tekakwitha residing there giving evidence of their joy over the likelihood of the beatification of one whom they style on her great tombstone "Fairest Flower that ever bloomed among true men," and of whose holiness they have preserved a strong and unbroken tradition, insisting on preserving her remains and taking them from one site to another, as they changed their dwelling place on two occasions, and yet retain-

ing their veneration for her first resting place. They made the Bishop a Chief of their people. This Process was concluded at Auriesville, Tekakwitha's birthplace, September 11, 1932, and taken to Rome by Reverend Joseph M. Congedo, Pastor of the Sacred Heart Church, New York City.

The Congregation of Rites, therefore, has all that can be submitted to them until they call for the Apostolic Process on Miracles. Two of the witnesses testified to miracles in which they had part. Others were recorded in connexion with Catherine's *fama sanctitatis* and soon brief accounts of forty answers to prayer, apparently miraculous, will be published in Italian and English, though the Promoter of the Faith, in Rome, in 1925, whose duty it is to test every witness favorable to the Cause, said to the V.-Postulator, "Catherine should be canonized without examining the miracles attributed to her, since her life was *the* miracle," a miracle of faith and purity in idolatrous and licentious surroundings.

Since the Reports were sent to Rome, I have received a great many signatures to a petition for the formal Introduction of the Cause, from the Cardinals, Archbishops, Bishops and Right Reverend Abbots in the United States and Canada; from Monsignori, clergy, heads of religious orders and communities; from prominent members of the laity, from leading Catholic organizations, such as the Knights of Columbus, Catholic Daughters of America, National Council of Catholic Women. These have been transmitted to Rome and they will be submitted to the Sacred Congregation of Rites in due time by the Postulator there, from whom the Most Reverend Bishop of Albany and I have received, from time to time, encouraging reports.

The nine provinces and vice-provinces of the Society of Jesus in the United States and Canada have petitioned the General of the Order to recommend the

Introduction of this Cause to His Holiness Pius XI.

Meantime, there is a growing interest in Catherine in this country and in Canada. She is styled "Lily of the Mohawks," "the good Catherine," in Canada *"La Bonne Catherine."* The faithful everywhere invoke her with confidence and report numerous signal favors received through her intercession. Plays illustrating her life and virtues are given in our schools; an illustrated lecture is also in demand; statues are erected in her honor; school halls, summer camps and other institutions are named after her; her life is read in common in seminaries and religious houses, and many of our prelates, priests and people gladly contribute toward the expenses incident to furthering her Cause.

Most significant of all in this veneration for "the good Catherine," is the purchase by the Most Reverend Bishop of Albany of the site where she spent the most important years of her life and was baptized, at Fonda, where a copious spring is named "Tekakwitha Spring."

Besides the persons already mentioned as taking part in the advancement of this Cause in Rome, in this country and Canada, I might mention the Reverend Clarence Walworth, pastor of St. Mary's, Albany, and his niece, Helen, both deceased; Reverend John Scully, S.J., d., Reverend Peter F. Cusick, S.J., Director of the Jesuit Martyrs' Shrine, Auriesville, New York, Catherine's birthplace; Reverend Francis A. McQuade, S.J., when in Rome in 1925; Reverend Thomas A. Becker, S.J., Professor of Education, Woodstock College, Maryland; Reverend Charles J. Mullaly, S.J., Editor of the *Messenger of the Sacred Heart;* Madame Marie Louise Schroen, Religious of the Society of the Sacred Heart; Reverend Calogero Graziano, of Our Lady of Sorrows' Church, Rochester; Miss Frances Lucey, Troy, and two devoted secretaries, Mrs. Thomas Dwyer Graham and Miss Helen

Zimmerman, New York. In fact, everyone I asked to do anything for this Cause did it with delight.

JOHN J. WYNNE, S.J.,
Vice-Postulator.

July 1, 1933. 141 East 29th St., New York

CHURCH OF ST. IGNATIUS LOYOLA

Consecration of Bishop Hayes

The beautiful Church of St. Ignatius Loyola at Park avenue and Eighty-fourth street was the setting on Sunday morning, June 18th, for one of the most splendid and impressive ceremonies of the Church, the consecration of a Bishop. In the presence of many prelates and priests, and 2,000 members of the laity, the Most Rev. James T. G. Hayes, S.J., was elevated to the Bishopric of the newly created diocese of Cagayan in the Philippine Islands.

His Eminence Patrick Cardinal Hayes, who was formerly rector of St. Stephen's Church in East Twenty-eight street, where Bishop-elect Hayes served as an altar boy, was the consecrating prelate, and the assistant consecrators were the Most Rev. John M. McNamara, Auxiliary Bishop of Baltimore, and the Most Rev. Gerald P. O'Hara, Auxiliary Bishop of Philadelphia.

The ceremony began at 10.30 with a procession of the clergy from the rectory adjoining the church on Park avenue. The Bishop-elect was attended by the two co-consecrators, Bishop McNamara and Bishop O'Hara. Also attending Bishop Hayes were the Very Rev. Edward C. Phillips, S.J., and the Rev. Edward J. Sweeney, S.J., rector of St. Ignatius Loyola's, who acted as chaplains to the Bishop during the ceremony.

In the procession His Eminence Cardinal Hayes was attended by his deacons and the officiating priests of the Mass. The Right Rev. Monsignor Michael J. La-

velle, P.A., rector of St. Patrick's Cathedral, was the archpriest, and the deacons of honor were the Right Rev. Monsignor John P. Chidwick, rector of St. Agnes', who when he was a young priest stationed at St. Stephen's Church forty-four years ago, baptized the baby who was destined to become the first Bishop of Cagayan in the far-off Philippines; and the Right Rev. Monsignor Patrick N. Breslin, rector of the Church of Our Lady of Mercy and Dean of the Bronx.

Following the opening procession Father Hayes, flanked by the two assistant Bishops, presented himself to the Cardinal for the customary examination. This completed, Mass was begun by the Cardinal at the high altar and by the Bishop elect in a side chapel. At the Gospel, the Book of the Gospels was placed upon the neck and shoulders of the Bishop-elect, and after the imposition of hands the choir chanted the beautibul hymn "Veni Creator." The new Bishop's head was then wrapped in linen, and, kneeling before the Cardinal, he was solemnly anointed. Next the ring, and crozier or shepherd's staff, were conferred upon him by the Cardinal.

One of the most stirring parts of the ceremony occurred as two loaves of bread and two small barrels of wine are borne in, significant of the Last Supper of Christ and the Apostles, to whom the Bishops have been the lineal successors throughout the nineteen centuries of the Church's history. From then on, the two prelates continued with the Sacrifice of the Mass, at the same altar.

At the close of the Mass, the mitre, which is always conferred as a mark of dignity upon all Bishops, was placed upon the head of the new Bishop, and he was conducted from the sanctuary through the aisles of the church, bestowing the Episcopal blessing on all.

The sermon was preached by the Right Rev. Monsignor William Quinn, P.A., National Director of the Society for the Propagation of the Faith.

"Most Reverend Bishop," said Monsignor Quinn in his sermon, "your consecration comes at a gloomy hour in man's history. The supernatural character of your office, therefore, is all the more evident. Not in the memory of anyone listening to me now has there been so much grave apprehension. Never has the future seemed more incalculable. Everywhere there is commercial prostration and panic.

"Today the souls of men are listening for the voice of authority in the deep truths of religion. If they cannot find the High Priesthood of Christ, they make High Priests for themselves out of pretenders, clever journalists, advertising preachers, clever phrase mongers; the result is disunion and the confusion of Babel. The teaching Bishop is the symbol, the embodiment of the authority of Christ. He sits in the chair of the ancients, he wears the mitre of the Apostolic succession.

"From Bishop to Bishop was passed on the fulness of the Priesthood. They were under the leadership of Peter's successors, for without leadership and a head there can be no army,—only a mob. But it is from Christ through Peter that the Episcopate received its orders and its jurisdiction. Every Bishop set up his chair of teaching and his altar of ministry with his clergy and his flock around him. Over his throne and his altar there arose the roof of the Church which symbolized the unity of a Universal Church. There was the unfailing word of Christ, there the Holy Sacrifice, there the fountains of the Sacrament of Our Lord.

"The Church of Christ is not a stranger to world crises; for twenty centuries she has known them. Her policy is gauged not by the swift measure of worldly changes, but in the mirror of eternity. The odds were overwhelmingly against the Apostles. They were few, the world unfriendly, their Gospel contrary to human tastes and desires. But within them burns the flame

of divine truth giving force and unction and conviction to their words. At first their progress was slow. But little by little men sensed that the holy doctrine they taught alone gave meaning to life. Contempt could not halt them; persecution could not stop them; the dire edicts of the Emperors of Rome could not discourage these Bishops of Christ.

"When human prudence counseled staying at home, the Church sent her shock troops, the missionaries, abroad. Missionaries followed Columbus and Vasco Di Gama and Magellan on uncharted seas. Every argosy sailing the untracked waters seeking new kingdoms bore with it missionaries of the Catholic Church seeking only the souls of men.

"Countless Spanish missionaries went to the Philippines. In that most difficult field they formed the only Catholic people in the Orient. Long before the first school was built in America there arose and flourished a university in Manila, a city founded by a priest, Father Urdaneta. For more than 350 years Spanish priests and Bishops carried on the work of spreading Christianity, education and civilization throughout the Islands. A hierarchy was established; churches and schools and hospitals were built; priests and nuns were trained. All the works of Catholic charity were fostered and flourished.

The Spanish-American war, marking a great turning point in the history of the Philippines, had a profound effect upon the Church in the Islands. As so often happens after a change in civil government, priests of the former regime found it difficult, nay almost impossible, to carry on under the regime of another nation. Many of the clergy were consequently forced to leave for other fields or to go back to Spain.

"At the time immediately following the Spanish-American war there was a scarcity of priests in the United States. There was then a large immigration into our country from Europe, and the Church here,

growing rapidly, had not enough priests for the dioceses at home. That condition changed. Now there is no immigration. And many of our larger dioceses in the East, and in some in the Middle West have a superabundance of priests; in fact, this year in many dioceses there are no assignments for the young priests just ordained. Perhaps this is a design of Providence in favor of the Philippine Islands. Our young priests in America are fired with the missionary spirit; they are filled with zeal for the advancement of God's kingdom; piety and priestly courage they have in abundance. Most Reverend Bishops, is there not a way by which many of these young men could be aggregated and linked together to live under a common rule for missionary work in the Islands? Make sure that their sacrifices would surely be matched by that of the American laity who would support such a project with their alms, and generously. Would not He bless such a plan—the First Missionary, Our Lord and Saviour, Jesus Christ, Who 'seeing the multitude, had compassion on them, because they were distressed, and lying like sheep that have no shepherd.' Then He saith to His disciples: 'The harvest indeed is great but the laborers are few. Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest.'

"Today we are proud of one of our own priests elevated to such a high dignity. He is armed with the standard of the Cross, he will set forth for his far-off mission, with no other compass than obedience, with no star of the sea save Mary the Immaculate, with no bread, save that which maketh martyrs. 'A stranger to the wealth, the honors, the pleasure of the world, disinterested in all his undertakings, he wants no other consolation in his poor mission than to do good. It is only the grace of God which can make such heroic souls as his. Natural courage or strength, all human qualities, however noble, cannot produce or maintain such a soul as this son of Ignatius Loyola."

Onondaga Lake, New York

The romantic, dramatic and heroic past of Onondaga Lake and its wooded shores, with figures of black cassock-clad Jesuits and of feather-decorated redskin braves moving on the pageantry's tapestry, was wrought into a living picture before the eyes of thousands of Syracusans and Onondagans, gathered on historic ground last August to witness the ceremonies incident to the dedication of the ancient Jesuit well, rediscovered on what is now the beautiful new Onondaga Parkway. The parkway also was dedicated.

This unique and multicolored occasion also witnessed a prelate of the Church—the Most Rev. John A. Duffy, Bishop of Syracuse—taking part with civic leaders of the community in honoring the memory of the consecrated missionary pioneers, who faced tremendous dangers and underwent terrific suffering that they might bring the Christian faith to the Indian aborigines of this region.

In a day marked by innumerable interesting features and incidents, the vast throng of specators was particularly attracted by the Rev. Michael E. (Wishe Karhaienton) Jacobs, S.J., of St. Francis Xavier Mission, Caughnawaga, Province of Quebec, a full-blooded Mohawk Indian as well as Jesuit priest.

A young man of striking figure and handsome face, Father Jacobs stood out amid the festive celebrants with his Indian headdress of turkey feathers, dyed brilliant red, and a frontpiece of colored wampum across his forehead.

The assemblage, estimated at more than 25,000, began to gather by noon and rapidly filled all the vantage points on the lake shore to watch the water carnival which preceded the dedicatory exercises.

The dedication of the parkway as a whole was in the nature of a huge demonstration in honor of the unemployed men who have built the parkway. The

official sponsors of the ceremonies were the Onondaga County Emergency Work Bureau and the Knights of Columbus.

After the water carnival the crowds turned their eager attention to the beginning of the dedicatory ceremonies.

They saw Joseph A. Griffin, father of the parkway idea, in the role of Hiawatha; saw him sail to the shore of the lake in a white canoe, as legend says Hiawatha did.

Onondaga Indians welcomed Hiawatha again today. Then they welcomed Father Simon LeMoyne (the part taken by Mathews) as their predecessors did in 1654.

There was also dramatized the spectacle of the landing of 50 French colonists and Jesuit priests in 20 canoes, who nearly 300 years ago arrived at that spot after a hazardous trip from Montreal.

Bands played and the American Legion chorus sang "Te Deum."

In a brief ceremony at the reconstructed French fort, those structures were turned over formally to Onondaga County and the crowd moved to the Jesuit well, scene of Father Lemoyne's discovery of the first known inland salt supply on the North American continent on August 16, 1654.

A MODEL FOR CATHOLIC BOYS

At Camp St. Mary, conducted under the auspices of the Diocese of Charleston, spiritual reading was made each morning after Mass; and the text chosen this year was the Life of Francis Cullinan, S.J. The reading was discussed and explained by the Chaplain of the camp.

Camp St. Mary's purpose is to furnish concentrated religious instruction for the mission children of lower Carolina, who during the year are deprived of this benefit of parochial life, and with this in view, every

department of camp life is subordinated to this aim. The camp is staffed by three Sisters of Mercy, four seminarians, a doctor, two nurses, and a large and efficient corps of lay assistants.

(Readers from other provinces will recall that Mr. Francis X. Cullinan, S.J., a scholastic of truly remarkable life, died at Woodstock on September 25th, 1930. His obituary is published in the WOODSTOCK LETTERS for January, 1931 (Vol. LX, No. 1). Substantially the same account is published in pamphlet form by The Queen's Work Press, St. Louis, Mo.)

BELLARMINE HALL

Scholastics' Summer School

The annual Scholastics' Summer School was held at Bellarmine Hall from August 1st to August 22nd. Father S. F. McNamee was Superior; and Father Joseph Marique, Director.

Although differing in surface details from the summer school of 1932, this year's session continued along the lines of the experiment made the previous summer. The ends were more clearly visualized and the operation was smoother. The library was enlarged according to the plan of the preceding August, and the same general objective was set before the school: a wider and more exhaustive general preparation of the subject to be taught, as distinguished from an immediate preparation of the details of actual class-room work and management. The general lectures of the previous year were discontinued in favor of round-table discussions in each subject conducted by the Assistant Directors and Tutors.

In the discussions in the college department, a sufficiently wide diversity of opinions was brought forward. In general it would seem to be a fair conclusion that the Sophomore teachers are puzzled by cer-

tain anomalies of the Sophomore curriculum, especially in English. The demand was made that our aims in this year be further explored and clearly formulated. The Freshman teachers emphasized the difficulty of interesting the novice in poetry.

In the high school discussions, attention was quite properly focussed on more immediate problems. Here there appeared, in at least one section, the old cleavage between those who insist on the continuous and almost unceasing training in grammar, and those who hold for the inclusion of religious, historical and humanistic values.

Among the high-lights of the summer-school was Father Butcher's study, "Greek Made Interesting", a method of teaching second year Greek by induction and analysis. This was so very well received that it was decided, despite limited time, to mimeograph the exercises in booklet form. Unfortunately, owing to the haste with which the work was put through, the first edition of "Greek Made Interesting" is honeycombed with errata.

Father Provincial submitted to the consideration of the Summer School a series of notes prepared by members of the Missouri Province outlining in brief the course of the Catholic Revival in France and England, and suggesting means whereby this revival might be capitalized in our schools and perhaps transplanted to our shores. All seemed to agree that real Catholic achievement is afoot across the Atlantic, and that in view of the contribution of the Society to the seventeenth century resurgence of Catholic literature in France, and of our whole humanistic tradition, the American Jesuits should endeavor to further this revival in the United States. When it came to the question of extending this movement through our colleges, quite a few were sceptical, at least for the immediate future. The curriculum, it was alleged, must be seri-

ously overhauled, and a more truly literary and humanistic approach made before the grounds for a real literary revival can be laid in our schools. The present handling of literature and perhaps of philosophy, some contested, is too narrow, and tends to produce a standardized and mediocre product, rather than true Catholic originality and creative writers.

Among the college teachers, preliminary plans were set in motion for the celebration of the Horatian Bimillenium which falls in 1935. It is hoped that this will be the occasion of a concerted scholarly production on the part of Jesuit classical teachers in the United States. As groundwork for this effort, about twenty members of the Summer School undertook to prepare a Horatian bibliography from the principal organs of classical studies in English, French, German and Italian. This work of bibliography is arduous and pretentious, and it must be confessed that the actual results are highly problematical. Still, the attempt at long term planning is a step in the right direction.

BROOKLYN

Silver Jubilee of St. Ignatius Church and Brooklyn Preparatory School.

We are grateful to Father Howle for the following communication:

Dear Father Editor:

Our Reverend Rector, Father George Kelly, requested me to send you some items about our church and high school.

As you are no doubt aware, this is our Silver Jubilee year. We came here in 1908. On account of the universal depression, it was decided not to have a

celebration to commemorate the event, and the student body willingly acquiesced.

In the "Chronicle of Events" for the first year of our existence in Brooklyn, we learn that ground was broken in October, 1907, for what was intended as the first of several buildings, to be known as St. Ignatius' Church and Brooklyn College. This first building is now known as Brooklyn Preparatory School. In April, 1908, there was a private blessing of the corner-stone by Bishop McDonnell. The public ceremony of the laying of the corner-stone took place on May 24th, 1908. It was an outdoor affair at which twelve thousand people were present.

The next notable date is July 31st, the feast of our Holy Founder, when the first Rector, Rev. John F. X. O'Conor and one other Father, Rev. Joseph I. Ziegler, took up their residence in what was called the Faculty Building, known later as the Rectory, at 1125 Carroll Street. The Dominican nuns have resided there since 1928, when we moved into our new residence which Rev. Paul Conniff erected while he was Rector. This building forms a part of Brooklyn Prep, and is in harmony with the main building, both forming an impressive unity.

It was not until August 4th, 1908, that the other members of the Jesuit community took up residence. Class began in the new school building on September 15th, with an enrollment of two hundred and twenty-six students. The formal inauguration ceremony took place on September 21st, when three thousand visitors passed through the corridors and class-rooms. A week later, on September 28th, the formal house blessing was given by Bishop McDonnell, attended by the Provincial, Very Rev. Joseph F. Hanselman. At this ceremony two thousand persons were present. The first Mass of the Holy Ghost, on September 30th, was the final feature attendant upon the opening of the college.

So much for Brooklyn Preparatory School, which today is regarded as one of the leading high schools for boys in this city, both in scholarship and athletics. As regards St. Ignatius' Church, we are informed in the Church Bulletin for September, 1908, that Masses were being celebrated in the temporary chapel of St. Ignatius. This does not refer to the present so-called "bungalow cathedral" which is not the first but the third place on Crown Heights in which the people have heard Mass and attended other church services. The first St. Ignatius' Church was at 1125 Carroll Street, in what was at the time the Domestic Chapel of the community. The second church was the basement of the school building, in the space now used by the Brooklyn Prep Cafeteria. It was not until the beginning of the year 1912 that services were held for the first time in our present St. Ignatius' Church, a building which was erected by Father J. F. X. O'Conor with the intention of using it for a recreation hall for the students. When it was determined to convert the hall into a church for the people, the interior was painted an olive-green color and stained glass windows were installed. Father Thomas Murphy, the present Prefect of the Church, was here at the time, and he suggested to the members of his Sodality to put up a shine contiguous to the church and call it Our Lady Della Strada. They collected the money, and the beautiful little side-chapel became a favorite nook for the devout faithful.

In 1908 the census of the parish showed eight hundred souls to be ministered to. There were eighty children in the newly organized Sunday School. Today we count three thousand three hundred and sixty-six souls in the parish. Of this number, eight hundred are children; and the Sunday School attendance is three hundred. The first recorded entertainment by the parish sodalities, under the direction of Rev. J. P.

Walsh, was given on February 18th, 1909. Sodalities of men and women had been organized during the first year and aggregated to the Prima Primaria. The League of the Sacred Heart and the Bona Mors Association were also established. Especially prominent among the sodalities, as indicated by the "Bulletin" for December, 1908, and for February, March and June, 1909, was the Alumni Sodality composed chiefly, as it is today, of professional men.

As yet we have no parochial school; but we hope to fill this gap very soon, as the Bishop has given us permission to have the "drive" necessary to raise the required funds. There is no doubt that as soon as we have a primary school for the little ones, not a few Catholics will move into our parish (which at present is notably Israelitic), because many from neighboring parishes now attend services in our "bungalow cathedral" and Loyola Hall, which together seat about fifteen hundred. These people say that they like the short talks and sermons of the "Missionary Fathers", as they call all Jesuits. During the various Novenas both church and hall are crowded with people who come from other parishes in the city and from distant parts of Long Island. This year we were obliged to add an extra service during the Novena of the Sacred Heart, although novenas were held at this time in many other churches.

The Right Reverend Monsignor John Belford, Pastor of Nativity Church, writing in his church bulletin, "The Mentor", in behalf of the Spanish Jesuits who have suffered so much in the recent cruel persecution in Spain, says that while he does not know any of them personally, he knows that they received the same training as the American Jesuits, and he will leave it to the American people, and especially to Catholics, to judge how well they serve God and their country. He then writes touchingly of the sacrifices our

Fathers, Scholastics and Brothers have made, and the great good they are doing in fields afar as well as at home; and he pays an especial compliment to the Jesuits in Brooklyn, who, he says, are rendering great service not only in their high school and their parish, but also in Kings County Hospital and Insane Asylum, and in their zealous care of the deaf.

Fordham Unversity

On Sunday afternoon, May 14, in the College Auditorium, Fordham Campus, all the faculties of Fordham University assembled for the third annual convocation. The President of the University, the Very Rev. Aloysius J. Hogan, S.J., presided. More than four hundred members of the various faculties, together with specially invited guests, were present.

In opening the convocation, the Rev. Charles J. Deane, S.J., vice-president of the University, welcomed the assembled members of all the faculties, and explaining the specific purpose of the annual convocation, declared:

"It is a very pleasant honor to welcome this gathering of Fordham faculties. We are assembled in the interests of education and of Fordham; to give a brief summary of the work Fordham has done during the past year and hopes to do in the future; to emphasize the ideals and standards for which we labor, and to weld together the members of the several faculties in the bonds of closer union and good fellowship. It is the third such gathering and you are indeed thrice welcome."

The heads of the various departments of the University gave full accounts of the activities carried on in their respective section during the past year.

The convocation address was delivered by the Rev. George D. Bull, S.J., graduate professor of philosophy

at Fordham University. In discussing "The Function of the Catholic College," Father Bull said in part:

"The question is sometimes asked, if the Catholic college is strictly necessary. Even Catholics, at times, wonder if some arrangement other than the present one might not be made; something which might safeguard our religion, but nevertheless allow us to participate in the great non-sectarian system around us.

"Some of the replies to this question are not always satisfying. To say, for instance, that the Catholic college exists to save souls or to spread the kingdom of God on earth, is as true as it is pious. But it is too general a reply. It gives what the philosophers call the ultimate end, not the immediate and specifying end. It seems to abolish any specific difference between the educator and the missionary. Above all, it takes it for granted that the exclusive purpose of the Catholic college is the formal teaching of the Catholic religion. Now this is not true. There is another function. And in the remarks which follow, I shall try to show that the function of the Catholic college is not merely to teach the formulas of the Catholic religion, but to impart in a thousand ways, which defy formularization, the Catholic attitude toward life as a whole. It is not merely to graduate students who have what I may call the Catholic's ready answer, in all the fields of knowledge, but students who are so steeped in the Catholic mood, that it colors their every activity and not their religious activity alone. In a word, the function of the Catholic college is not merely to send forth men and women who can repeat, however intelligently, the Catholic formula, in religion, in philosophy, or science, or the arts; but students who are stamped with certain traits which come into play and govern their approach to life in every sphere; students therefore, who realize that Catholicism is not merely a creed, but a culture.

"Now it would carry me too far afield even to mention, much less to detail, what those things are. But there is one trait of the Catholic culture to which I should like to draw special attention. I mention it, not because you do not know it, but because it is peculiarly related to the function of the Catholic college I am discussing, and because it shows with peculiar force how Catholicism as a culture is at grips with the modern world, and not merely as a religion. That trait is totality of view regarding life, the habit of looking at life as a whole, and not as a series of departments.

"The education which modern man has made, exists inevitably to impart his culture. It is, to begin with, organized on the assumption that it must be neutral in matters of religion. That is, it assumes, once again, the correctness of the ideal that life can be departmentalized; that religion can be relegated to one of its departments, that it can be side-tracked to a branch in the curriculum like, let us say, physics. If it mentions the virtues at all, it is to speak of honor, or courtesy, or business integrity, or thrift, or patriotism. It does not mention Faith, or Hope, or Charity. Now, you may contend that this system does not deny them. My retort is that it is not a question of explicit denial. But you cannot mention the natural virtues, day in and day out, while at the same time you say nothing of those which are supernatural, without forming in the student a view of life which stresses the life of the natural man, rather than the life of Grace. You cannot make vivid one set of ideals, and leave untouched another, without throwing the bias of the student's whole attitude toward life in the direction of the ideals which you mention, and against those which you do not. And by so much, you are forming in the student a culture; and in the instance given, a culture which is inevitably anti-Catholic.

"Yet it is quite possible that the Catholic graduate can know the formulas of the Catholic's ready answer and miss all this very completely. In this matter of education, for instance, he may know an argument for Catholic education. But he does not realize that argument. He does not see that the Catholic position on education is the only one consistent with the Catholic attitude on life as a whole. Under the aegis of his formula, he tends to make the whole issue turn on this question alone: 'Can a Catholic formed in a non-Catholic school safeguard his religion?' He has never asked himself the further question: 'Can such a man safeguard his culture?' 'Will he emerge from such an atmosphere, not merely holding intellectually the dogmas of his creed, but with a habit of life which spontaneously stresses the next world, rather than this one, the sacredness of the Individual rather than of Society, the Supernatural rather than the merely natural?' And if he does not ask these questions, he may know, but he does not realize his Catholicism. He may have her formulas, but he has not her attitude. Gradually, his formulas will begin to seem very remote from the concrete circumstances of daily life. He does not defend them, because he does not know they are attacked. And he comes finally to the awkward and intolerable position of the man who is Catholic in creed and anti-Catholic in culture.

"In conclusion, I should like to add only this. If the Catholic college has neglected even partially, in this country, either of its two functions, it has not neglected the first. It has, thank God, sent forth from its halls, generations of men and women who know their Catholic faith in the sense that they can give the ready answer.

"But if there be Catholic college graduates who cling to their creed, and yet try to ape an alien culture, if there be, in consequence, the Catholic graduate who is

bewildered in the grip of modern life, if there be the dismayed Catholic, the apologetic Catholic, can we say it is due, in any sense, to neglect of the second function? Has the Catholic college in this country been more intent on teaching the ready answer, than upon imparting the culture? Has it been content with reproductive Catholic thinking rather than with stimulating productive Catholic thought? There are two sides to this question. And I should not like to have to decide between them now. But it is the thought I should like to leave with you, the assembled faculties of the largest Catholic university in the world."

In the closing address of the convocation, the presidential address, the Very Rev. Aloysius J. Hogan, S.J., president of Fordham University, spoke on "Really Educated Men—the Real Leaders." Father Hogan said in part:

"Today in America the cry of our people is for leaders, for men who can face the stupendous problems, social, economic, civic and religious, of our modern civilization; for men who will face these problems honestly and sincerely; for men who will conscientiously seek a satisfactory answer to the heart-cries of a whole people. Today we need men of high moral courage and trained minds! And whither do the people look for such leaders, for such deliverers? To the schools and colleges and universities of this country. And justly so.

"The late President Coolidge declared: 'We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen.'

"To each one of you, members of our secular clergy and lay members of our faculties, we voice our heartfelt tribute of appreciation and gratitude for your generous cooperation with the members of the Society of Jesus in all our educational activities. You are sharing and sharing wholeheartedly with us in this noble work of training leaders of men. For this we thank you most sincerely."

Georgetown University

Measure, the semi-annual publication of the Gerard Manley Hopkins Poetry Society of Georgetown University, made its first appearance at Christmas, 1932.

The history of this publication and of the organization which sponsors it, is thus briefly stated in an editorial in the first issue:

"The Gerard Manley Hopkins Poetry Society of Georgetown University was organized in 1931 and 1932 by three professors of the College of Arts and Sciences: Dr. Theodore Maynard, Head of the Department of English, Mr. Thomas A. Sulkie, S.J., of the Department of English, and the Rev. Francis Burke, S.J., of the Department of Philosophy.

"The name of Gerard Manley Hopkins was chosen for reasons almost obvious: for the Catholic character of his work, for his technical importance, his poetic structure and feeling, and then, because his name is appropriate enough in a Jesuit university.

"*Measure* is the organ of the Gerard Manley Hopkins Poetry Society. It does not appear as an undergraduate magazine: we are all associated in it—undergraduates, graduates, and professors together."

PHILIPPINE EXHIBIT

At Catholic Students' Mission Crusade Convention

A commanding position, attractive paintings and display of curios helped to crowd the booth of the Philippine Exhibit at the 8th Annual Convention of the Catholic Students' Mission Crusade in Cincinnati during the first week of August. Father George J. Willmann, S.J., Director of the Mission Procure, was in charge of the group from Woodstock that manned the exhibit. Father Andrew Cervini, S.J., demonstrated practical ways of helping the missions by collecting stamps. Father Gaston Denis, S.J., of the Champagne Province, who is making his studies at Woodstock preparatory to returning to China, spoke of the missionary's difficulties. Mr. J. Franklin Ewing, S.J., told of life in the Philippines.

Patna was also represented by a booth, in charge of Father Foster of the Chicago Province, and Father Saldanha, a newly ordained Indian Jesuit.

The large oil paintings which formed the background of the Philippine exhibit were striking in appearance. These paintings were excuted by a group of Philosophers at Woodstock, under the leadership of Messrs. Michael Kavanaugh and Ralph Lynch, with Mr. Denis Lynch in general charge of the whole exhibit. They were attractive scenes of tropical beauty and helped in creating atmosphere for the talks on Filipino life.

Another element of interest was the large revolving globe, four feet in diameter, constructed by Mr. Wm. Perry, S.J., of Woodstock, which showed the "Mission Trails" leading from Rome and paved with stamps. People stopped to see the world go 'round and were inveigled by Father Cervini into sending stamps to

Woodstock. Delegates to the Convention and many Cincinnati people filled the booth and even had to wait their turn to get near to it. They viewed with interest the curios from the Philippines and learned how the Filipino clothes himself, cooks and lives, and what difficulties of the missionary in that distant land are.

There were actual clothes, hats and weapons, models of fishing vessels, cooking utensils, samples of weaving and embroidery. Mothers beamed when their little sons were dressed in a thatched raincoat and a hat two feet in diameter, and the men became absorbed in Moro home-made guns and in bamboo fishing traps. That all these toys absorbed the children need scarcely be mentioned.

Although interest was provided by the description of a life different from American ways, there was never lost to view the motif of the exhibit, shown in a triptych painted with much feeling. The title was "A Missioner's Dream" and the picture showed a missionary seated astride his horse, looking down from a mountain on a typical village, while in the clouds there hovered the church he ambitioned to erect in every such village. The whole painting symbolized the reason for the missionary's presence in that country, and his glorious task in bring God to souls.

WERNERSVILLE

Jubilee Celebration

On Tuesday, September 5th, was celebrated the Golden Jubilee in the Society of Rev. Francis McNiff S.J., Spiritual Father to the Juniors. Many guests attended the celebration. The Juniors and Novices presented the following program of varied entertainment:

Nocturne in C Sharp Minor - - *Chopin*
Alfredo Oswald, S.J.

Greetings - - - - - *The Novices*
James J. Meany, N.S.J.

Jubilee Medley - - - *Selected*
The Choir

Golden Years - - - - - *Verse*
William H. Campbell, S.J.

To Spring - - - - *Eduard Grieg*
Arthur C. Ditzel, S.J.

Felicitations - - - - *The Juniors*
Stephen V. Duffy, S.J.

Cornfield Melodies - - - - *Gates*
The Choir

Society Hymn - - - - *Traditional*
The Community

Home News

New Rector Appointed at Woodstock

On Tuesday, September 26, 1933, the Feast of the North American Martyrs, the announcement was made of the appointment of Rev. Francis J. Keenan as Rector of Woodstock College, to succeed Rev. Vincent A. McCormick. Father Keenan, previous to his appointment, had been stationed at Woodstock for nine years as Professor, first of Philosophy and later of Theology.

THE YEAR AT WOODSTOCK

The following scholastics were ordained to the Priesthood by the Most Reverend Michael J. Curley,

D.D., Archbishop of Baltimore, on June 25, 1933:

John F. X. Bellwoar
Andrew F. Cervini
Thomas J. Coffey
Anthony I. DeMaria
Gaston Denis
Francis A. Donelan
Joseph S. Duhamel
Joseph T. Durkin
Leo F. Fey
James T. Harley
Joseph A. D'Invilliers
John A. McGuire
Edwin C. Mulligan
James A. Murphy
John C. Murray
John P. Porter
Joseph A. Priestner
Thomas H. Reilly
Edward J. Reiser
Charles H. Rohleder
Mark A. Shalvoy
Gustave Weigel
Raymond J. H. Kennedy

DISPUTATIONS

DIE 18 NOVEMBRIS, 1932

De Actu Fidei

Defendet: P. P. X. Walsh
Arguent: P. Bona, P. Dowd

De Verbo Incarnato

Defendet: P. Killeen
Arguent: P. Doody, P. Burke

Ex Historia Ecclesiastica

Roman Law and the Christian Martyrs
Mr. Mulcahy

DIE 6 MARTII, 1933

De Verbo Incarnato

Defendet: F. Reiser
Arguent: F. Harley, F. Murphy

De Gratia Actuali

Defendet: F. D'Invilliers
Arguent: F. Donelan, F. Mulligan

Ex Sacra Scriptura

A Theory of Prophetism according to St. Thomas
Mr. Weigel

Ex Jure Canonico

The Power of Dispensing from Irregularities
Mr. Coolahan

DIE 8 APRILIS, 1933

Ex Tractatu De Ecclesia

Defendet: F. Bluett
Arguent: F. Gonzalez, F. Hughes

Ex Tractatu de Apologetica

Defendet: F. Gallen
Arguent: F. Pangborn, F. Kinn

DIE 19 NOVEMBRIS, 1932

Ex Theologia Naturali

Defendet: F. Maloney
Arguent: F. Deegan, F. J. Quinn

Ex Ethica

Defendet: F. Conway
Arguent: F. Walsh, F. Wilhelm

Ex Cosmologia

Defendet: F. Gallagher
Arguent: F. McCorry, F. E. McManus

DIE 13 FEBRUARII, 1933

Ex Theologia Naturali

Defendet: F. Fernan
Arguent: F. Haungs, F. McKeaney

Ex Ethica

Defendet: F. Flynn
Arguent: F. Kurz, F. Matthews

Ex Psychologia

Defendet: F. L. C. McHugh
Arguent: F. Kirshbaum, F. Reimondo

Experimental Psychology

Sleep—A Physchological Enigma Mr. D. Lynch

DIE 27 MARTII, 1933

Ex Psychologia

Defendet: F. R. Lynch
Arguent: F. K. O'Brien, F. R. O'Neill

Ex Critica et Ontologia

Defendet: F. Hayes
Arguent: F. Diamond, F. Maher

History of Philosophy

Campanella's "De Civitate Solis" Mr. Hogan

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